A

Silver Watch-Bell,

THE SOVND

whereof is able (by the grace of God) to win the most prophane worldling, and careleſſe liver (if there be but the leaſt ſpark of Grace remaining in him) to become a true Chriſtian indeed, that in the end hee may obtaine everlaſting Salvation.

Whereunto is adjoyned

A Treatiſe of the holy Sacrament of the LORDS SVPPER, in part augmented.

By THOMAS TYMME.

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2/6

TO THE RIGHT HONOURABLE,

Sir EDWARD COKE, Lord Chiefe Iustice of *England*, and one of his Majesties most Honorable Privy Counsell, *Thomas Tymme* wisheth increase of Honor here, and in the world to come true Felicity in Christ Iesus.

TRue *Religion* (my Honorable good Lord) is effected by that divine and eternall *Wisdome*, whereby the *Contemplative* vertue of man is lifted up to the happy knowledge of the *Majesty* of God, of all other the greatest vertue, and wherein resteth the chiefest contentment in this life. For, if there be a *Paradise* in this life, it is in one of these two, either in Religious *Meditation*, or else

in holy *Studies*, and godly *Speculation*: becauſe whatſoever is not in one of theſe two, is full of griefe, vexation, bitterneſſe, fearfulneſſe, care and ſorrow.

Plutarch ſaith, that a City will ſooner ſtand without a foundation, than civill Policy can bee framed and eſtabliſhed without *Religion*; and the preſervation thereof, when it is once received: in regard that divine *Iuſtice*, and humane *Policy* have ſo great affinity, that the one cannot ſtand without the other.

Androchius reporteth, that there is unſpeakable familiarity between the *Olive* and the *Myrtle* tree. The branches and ſprouts of the *Myrtle* doe friendly embrace the boughes of the *Olive*: and both their roots will joyne together in one. Such ought to be the ſympathy of *Religion* and *Policy*.

Religion is the foundation of all well governed Common weales; of the

the execution of *Lawes*; of the obedience of subjects; of yeelding feare and reverence to Princes and Magistrates; of mutuall love among men; and of Justice towards others. Contrariwise, the contempt of *Religion* bringeth upon men execrable *Ignorance*, confusion, disorder, dissention, seditions, a decay of vertue, the increase of vice: sowing *Rocki*, and weeding *Endive*, shearing *Sheep*, and shrining *Foxes*. *Policy*, without *Religion*, is like the *Almond* tree, which being solitary, beareth no fruit: but joyned with a plant of good nature and quality, proveth very fruitfull.

I write not these things to teach your Lordship, as a *Novice* in *Religion* (whom the world knoweth to have been trayned up from your tender yeeres therein, & to have framed your selfe hitherto accordingly a zealous Professour of the same) but rather to let you feele my pur-

pose in publishing this Treatise, which is, to enforme men generally in the way of Religion and godlinesse.

It hath been already 17. times printed, containing in it matter of greater consequence than *Plato* his Common-wealth, or *Aristotles Summum Bonum*, or *Tullies Orator*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leadeth the way to true and sempiternall felicity.

But lest in kissing my own hand, I might seeme to doat with *Narcissus*, falling in love with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I refer the goodnesse of the matter to your Lordships learned judgment, and sublimed wisdomes relish.

And because it is once more by this last Edition to passe the hands

of men, as currant by the ſtamp, not having beene without a living Honorable Patron till now; I moſt humbly crave of your Lordſhip, that your honorable name may bee as a *Foſterfather* to this my wandring *Orphan*; who, being a principall Pillar of this Church and Commonwealth (adorned by God outwardly with honour in your Perſon, and inwardly with many rich Graces) ſhall greatly advance the ſame.

Thus preſuming on your Lordſhips wonted courteſie ſhewed towards mee, and craving pardon for this my bold enterpriſe, I right humbly take my leave, reſolving ever to be

at your Lordſhips Honorable

pleaſure and command,

THOMAS TYMME.

To all weake Christians that have a desire to be saved.

IT *is a necessary rule in policy (dearly beloved in our Lord and Saviour Iesus Christ) that those Cities should bee guarded round, which are besieged round: and it was* Cambyses *counsell also, that Citizens which would keepe their cities in safety, and flourishing estate, would ever be watchfull, as if the enemies were approaching. As this is good policy for Cities or garrison Townes: so also Christ Jesus in the Gospell, knowing that his Church should have many enemies, and foreseeing the danger that might come unto it by security, commendeth and commandeth watchfulnesse to his Disciples and Servants: for security hath ever greatly endamaged the Church of God.*

Security made Bethel, Bethaven: *the sweet Valley, a Valley of salt:* Sion, *a Den for Foxes: and* Jerusalem, Jeruschia: *that is, a most homely and unpleasant place. And who seeth not, that*

that the great number of men at this day, are so lulled asleep in the chaire of security, by the love of the world, by the sinfull delights of the flesh, by the subtile suggestions of Satan (which they suspect not) that they can as hardly be awaked, as Endymion from his endlesse sleep? In the one eare, security sounding, It is not yet time to repent: in the other eare, presumption singing, It will be time still. And thus with the Dolphin they swim in delights, when destruction is neerest, till at last, Desperation, the handmaid of Security, playeth her part, sheweth them the Houre-glasse, and wofully telleth them, The time is past, it is too late now to repent: O wofull saying! the consideration thereof moved me (Christian Reader) according to my simple art and skill, to frame this Book, as a WATCH-BELL, to sound in the ears of all men, not a stroke alone, but twelve, in twelve severall Chapters: which may serve as the wheeles of a WATCH-BELL, to enforce it to yeeld forth a more shrill sound, thereby to awake the most drowsie hearted sinners from their security and careleſſe living, to enter into consideration how their case standeth with God: and finding themselves, by their fore-passed wicked life, not worthy of the least of Gods mercies, they may reforme their lives, and seek speedily to be reconciled unto our Lord and Saviour Iesus Christ.

And

And I doe heartily wish that this labour of mine may bee unto all those which desire to bee heires of the everlasting Kingdome of Christ, so sweet a recreation in Soule, as were the twelve fountaines of water in Elim, *to the people of* Israel, Num. 33. *And that it may yeeld a healing plaister to every wounded soule, no lesse effectuall, than the leaves of the tree of life (which bare twelve severall fruits) to heale the Nations,* Apoc. 22.

Reade it therefore diligently, and with a single heart; and I doubt not, but in the end thou wilt find that profit and benefit by it, or some well disposed have done heretofore, who have voluntarily confessed, that it was the first meanes under God, that wrought their conversion, and have beene very importunate suters for reprinting the same: wherein I have done my best indevour; and commended the fruit and good successe thereof unto God. And therefore to him I will ever pray, that it may mightily worke (by the assistance of his holy Spirit) the like effect in many, that the number of his Church may bee daily increased.

Amen.

A Briefe of the Contents of this Booke.

OF the ſhortneſſe, frailty, and miſeries of mans life. Chap. 1. Fol. 1.

Of Death, and the Meditation thereof. Chap. 2. Fol. 25.

Of the generall day of Doome. Chap. 3. Fol. 46.

Of Hell, and the torments thereof. Chap. 4. Fol. 65.

Of the ſmall number of them that ſhall be ſaved. Chap. 5. Fol. 92.

Of Repentance without delay. Chap. 6. Fol. 116.

Of the means how to obtaine remiſſion of ſinne. Chap. 7. Fol. 127.

Of the glory and felicity that the children of God ſhall enjoy in the kingdome of heaven. Chap. 8. Fol. 137.

Of the true liberty of Gods children, and the bondage of thoſe where any one ſinne

sinne reigneth. Chap. 9. Fol. 151.

That the true perfection of a Christian man consisteth in this, to imitate Christ, so neere as possibly hee can. Chap. 10. Fol. 160.

How wee ought to behave our selves in the crosses and tribulations of this life. Chap. 11. Fol. 170.

Of the alterations of true Religion in all ages: and of the use that we ought to make, that God hath afforded us the benefit of the Gospell these threescore and twelve yeeres and upwards; and freed us from Popish tyranny, and conspiracies of bloudy traitors. Chap. 12. Fol. 145.

With a Treatise how wee ought to prepare our selves before we come unto the Lords Table: and necessary Prayers thereunto added.

Willm A Silver Young

WATCH-BELL.

his book

CHAPTER I.

Of the Shortnesse, Frayltie, and Miseries of Man's lyfe.

THis present transitorie lyfe, in the Scriptures is called a Pilgrimage, a Travell, and a Way; because it continuallie plyeth vnto an Inde. For, as they which are carried in Coaches, or sayle in Ships, doe finish their Voyage, though they still sit and sleepe; even so, everie one of vs, al-be-it we be still rusted about other matters, and perceiue not how the course of our lyfe passeth away, (being sometime at rest sometime idle, & sometime in sport and dalliance:) yet

Gen. 4. 7. Sirac. 40. Psalm. 2.

our life alway wasteth, and we, in pas-
sing speede, hasten towards our ende.

2 The way-faring man travelleth apace,
and leaveth manie things behind him. In
his way he seeth stately Towres and buil-
dings: he beholdeth them a-whyle, he ad-
mireth them, & so passeth from them: after-
wards he sees Fields, Medows, flowrishing
Pastures, and goodlie Vineyards. Upon
these also he looketh a-whyle, wondreth at
the sight, & so passeth by. Then he meeteth
with fruitfull Orchards, greene Forrests,
sweet Rivers, with silver streams, and be-
haveth himselfe as before. At the length he
meeteth with Desarts, hard-ways, rough, &
unpleasant, boule, and over-growne with
Briers & Thornes: here also he is inforced
for a tyme to stay. He laboureth sweatly,
and is grieved. But when he hath gone a-
whyle, he over-cōmeth these difficulties,
& remembreth no more the former griefs.

3 Even so it fareth with us: one while we
meet with pleasant & delightful things, an-
other whyle with sorowfull & grievous tri-
bles: but they all in a moment passe away.

4 In like maner, some one is cast into pri-
son, the same is tormented, vexed, & afflicted:
he now in the Brambles, a troubleson
place, but he shal quickly come forth again,
and then he will forget all his miserie.

5 Farther-more: in high wayes and foot-paths, this cõmonlie we see, that where one hath set his foot, there soone after another taketh his step, a third defaceth the print of his Predecessors foot, & then another doeth the lyke: Neyther is there anie one which long tyme holdeth his place. And, is not Man's lyfe such? Aske (sayth Basil) thy Fields and Possessions, how manie names they haue now changed. In former ages they were said to be such a man's, then his, afterwards another's: now they are sayde to bee this man's, and, in short tyme to come, they shall bee called I can not tell whose Possessions. And why so? Because Man's lyfe is a certayne way, where-in one succeedeth and expelleth another.

6 Beholde the Seats of States and Potentates, of Emperours and Kings: How manie, in everie Age, haue aspyred to those Dignities? And when they haue attayned them, after long labours and travels, in short time they are compelled to giue place to their Successors, before they had well warmed their seat. Yesterday one reigned, to day he is dead, & another possesseth his Throne: to morow this man shall die, & another shall sit in his seat: none as yet could there-in sit fast. They all play this part, as

on a stage; they ascend, they sit, they salute, they descend, and suddenlie they are gone.

7 Therefore, dearly beloved, mans life, is a way, & a seducing way to them which forget themselues ẏ they are Pilgrimes, and Trauellers, and doe stand too much vpon those things which are occurrent in their iourney, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come vnto that heauenly Hierusalem, but shalbe a prey for ẏ wild beasts which walk in the night, and for the infernall Wolues. For the which cause, our Sauiour Christ Iohn. 12. cryeth in the Gospell, Walke while ye haue the light, lest the darknes come vpon you.

8 There is nothing ẏ doth so euidently set before mens eies the deceits of the world and the vanity of thinges present, as doth the due and diligent cõsideration of the incertainty, shortnes, frailty and other greeuances and calamities of mans life. For all humane pride, and the whole glorie and abundance of the world (hauing mans life for a stay and foundation) can certainly no longer endure, than the same life abideth. So that riches, dignities, honours, offices, and such like, which men here in earth haue a great regard of, doe manytimes forsake

man

a man, hée being yet aliue, & doe neuer continue longer with him than vnto ỳ Graue: For then when the foundation fayleth, the whole building muſt needes fall.

9 These clay Tabernacles (as Iob calleth them) doe faile daylie. The Prophet David therefore compareth our lyfe to the fat of Lambes, which waſteth away in the roaſting: & to a new coate, which ſone waxeth old, and is eaten with moaths: Eſay, to graſſe, and the flowre of the field, which to day flowriſheth, & to morrow is cut downe and withered: Iob, to the burning of a Candle, which in ỳ end annoyeth, and then euerie man cryeth, put it out. What thing elſe is mans life but a Bubble, vp with the water, and downe with the wind? What then is to bee thought of humane pompe and glorie, the which is more tranſitorie, and fraile, than life it ſelfe?

Witneſſe the death of many thouſãds of late among vs, and let our mercifull deliverãce, never, O never, bee forgotten.

10 This conſideration, verilie hath opened the eyes of many: and hath brought to paſſe in them, that they begin to wonder at the common blindneſſe of men: the which effect that it may worke in vs, let vs call to minde a few things concerning the brevity and miſeries of Mans life. And to the end our meditation may haue an order, and ỳ we may keep the parts thereof in memory,

Humbling themſelues before the Lord in prayer.

it shall principallie consist vpon the words of holie Iob, written in the beginning of ỹ fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; hee shooteth foorth as a flower, and is cut downe; hee vanisheth also as a shadow, and continueth not.

11 To the ende wee might want nothing in this description of humane calamities, it seemeth that his purpose was to begin wᵗ the verie matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that hee might expresse the baseneſſe of the matter, of the which this most proud creature was made. For he is called *Homo*, *ab humo*, because hee was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) beeing ỹ most filthie and abject part of the earth: among all bodies the most vile element. Among all the elements, the earth is the baſest: among all the parts of ỹ earth, none is more filthie and abject than the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that hee was borne of a woman, hee hath in few words com-

comprehended manie miseries of humane condition. For first of all, our verie fashioning & originall is so impure and uncleane, that it is not for chaste eares to heare, but to be passed over in silence, as a thing most filthie & horrible to be told. This one thing I say, Man's conception, is so foule, ỹ our most mercifull Lord, taking upon him all our sorrowes & calamities for our redemptiõ, would in no wise beare this: although he vouchsafed to take upõ him our humane nature, and to suffer manie reproches of his enemies, as to be mocked, blasphemed, spet upon, bound, whipped, and in the end most shamefullie crucified: yet he thought it unseeming his Majestie, to be conceived in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Farthermore, after that man is once conceived, doth he not endure great calamities in his Mothers wombe, as it were in a filthy & uncleane prison, where everie moment he is in perill of his life? At ỹ last, he is borne naked, weak, ignorant, destitute of all helps and counsell, not able to goe, to speak, nor to helpe himself in ỹ he can do, is to cry, & ỹ is to set forth his miseries: for he is borne to labour, a banished man from his cõtry, ỹ enemy of God, in possibility to

line a few dayes, & the same few dayes full of misery, devoyd of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth al things, who overturneth, troubleth, and subdueth kingdoms, be turmoileth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith farther, that man is of short continuance. Behold another calamitie of mans body: the building is scarce finished, but it is readie to totter and to fal: and sure it is, ere long to fall. Man is scarce entred into the World, when as he is admonished to remember his departure out of the same again. The dates of man (saith the Prophet David) are threescore yeares and ten: and though some be so strong, that they come to fourescore yeares, yet is their strength then but labour & sorrow, &c. Therefore the sum of our yeares, whereunto al do not attaine, is threescore yeares & ten: the stronger bodies sometimes continue till fourscore. Frō which yeares, first of all, if we deduct those yeares which Infancy & Childhood spendeth for all that time we live not like men, neither are governed with Reason & Counsell, but

Psal. 90.

but are carried with a certaine violent motion, Like vnto brute Beasts, which are devoide of reasō & vnderstanding. If also we tak away ẏ time which passeth away when we slæpe, (for slæping, we liue not the life of beasts when they wake, much lesse of mē) ẏ time wil rather sæme a liuing death, than a liuelie life: If I say, we deduct al the time of Childhod and slæpe, that which remaineth will scarcelie amount to 40 yeats. And of these 40 yeares, we haue not one moment of time in such wise in our power, ẏ we can allutredlie say, ẏ we shall not die therein. For whether we eate, drinke, or slæp, whether we be in labour or in rest, we are alwayes in perils. Wherfore not without cause, our Sauior cryeth so often in the Gospel, watch, becaus ye know not the day, nor houre. The which is as much, as if hee had more plainly said Becaus ye know not the houre, watch everie houre; & becaus ye know not the day, watch every day; & becaus ye know not the moneth, & the peare, watch therefore everie moneth, and yeare. Mark. 13.

16 And to make this matter more plaine by a similitude: if thou shouldst be requested to a feast, and being set at the Table, sæst before thæ many & sundry sorts of meates, a friend of thine secretlie admonisheth thæ, that

that among so manie daintie dishes, there is one poysoned: what in this cause wouldest thou doe? Which of them darest thou touch or taste of? wouldst ỹ not suspect them al? I think thogh ỹ wert extreame hungry, thou wouldst refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee alreadie, ỹ in one of thy forty yeares, thy death lyeth hidden frō thee, & thou art vtterlie ignorant which ỹ yeare shalbe: how then can it be, but that ỹ must suspect them all, and feare them all? O that we vnderstood ỹ shortnesse of our life? How great profite & commoditie should we then recine by the meditation thereof?

17 The Peacoke, a glorious fowle, when he beholdeth that comelie fan & circle which he maketh of the beautifull feathers of his taile, he reioyceth, he jetteth, and beholdeth everie part thereof: but when he loketh on his feet, which he perceiveth to be blacke, & foule, he by & by with great misliking, baileth his top-gallant, & seemeth to sorrow. In like manner, a great many know by experience, that when they see themselues to abound in riches & honours, they glorie & are deepelie conceited of themselues, they praise their fortune, & admire themselues, they make plots, & appoint much for them-

selues

ſelues to perſorme in manie yeares to come: this yeare they ſay, wee will beare this office & the next yeare ỹ: afterward we ſhall haue the rule of ſuch a Prouince: then we wil build a pallace in ſuch a citie, whereunto we wil adioyne ſuch Gardẽs of pleaſure, & ſuch vineyards: & thus they make a verie large reckoning afore-hand, who if they did but once behold their feete, if they did but thinke vpon the ſhortneſſe of their life, ſo tranſitorie & vnconſtant, how ſone would they let fal their proud feathers, forſake their arrogancy, and change their purpoſe, their minds, their lyues, and their manners?

18 And this brevitie and inconſtancie of life, is appointed vs before wee bee borne. For man is ſcarce conceiued, when as hee is condemned to death: and when he commeth out of the wombe, hee commeth out of priſon, not to be free, but to vndergoe the croſſe. And we doe tend and haſten, as it were to death, ſome at one miles end, ſome at two, and ſome at three, & otherſom when they haue gone further. And thus it commeth to paſſe, that ſome are taken out of this lyfe ſoner, and ſome tarrie longer. Since then the caſe ſtandeth thus, who can ſufficientlie wonder at our madneſſe? For weare going, as it were to the gibbet, and

we

we daunce, wee laugh, and reioyce in the way, as if we were secure from all manner of evils. But we are in this erroꝛ, because we know not the shoꝛtnesse of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man being scarcelie boꝛne, dieth; when as notwithstãding, he hath a foꝛme & shew of immoꝛtalitie: of other things, how long they retaine their foꝛme, so long they remaine. A house falleth not, all the time that his foꝛme and fashion lasteth. The bꝛute beast dyeth not, except first he foꝛgoe his life, which is his foꝛme. But man hath a foꝛme which never is dissolved, (namely a mind, indued with reason) and yet he liveth a very shoꝛt time.

20 But yet there is another thing to be seene, far moꝛe monstrous in this creature, that whereas he is endued with reason and counsell, and knoweth that his life is like vnto a shadow, to a dꝛeame, to a tale that is told, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water Bubble, and such like fading things, and that life to come shall never haue end: He yet nevertheless setteth his whole minde most carefully vpon this pꝛesent life which is to day, and to moꝛrow is not: but of the life which is everlasting, hee doth not so much

much as thinke. If this be not a Poyſter, I know not what may be called mõſtrous.

21 Thus having ſéne the ſhortneſſe and mutability of mans life, let vs now alſo ſee the miſery thereof. Man (ſaith holy Iob) being borne of a woman, is of ſhort continuance, and full of miſeries. Every word hath a great Emphaſis: Yee is full of miſerie, eben from the ſole of the fot, to the crowne of the head; not only the bodie, but the mind alſo, ſo long as it is captived in the priſon of the body. Thus no place is left empty and free from miſeries.

22 Mans miſeries are many and great: there is no member, no ſéne, no one facultie in man, ſo long as he is heere vpon earth, which ſuffereth not his hell. Nay, all the elements, all liuing creatures, all the Deuils, yea the Angels, and God himſelfe alſo bend themſelues againſt man for ſinne. To begin with the ſenſe of feeling: with how many kindes of Fevers, Impoſtumes, blcers, ſores, & other diſeaſes, is it afflicted? The volumes of Phiſitians are ful of diſeaſes, and remedies for the ſame; and yet for all this, they are daily new diſeaſes, and new remedies found out for them: and among the remedies themſelues, it were to be wiſhed, that there were one to be found that

were

were not more behement to vexe the sicke then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Veines, the incision of woundes and sores, the cutting off of Members, the renting of flesh and sinewes, ỳ pulling out of teeth, are remedies for griefes and diseases: but yet such, ỳ manie had rather chuse to die, then to vse these and such like remedies. Furthermore immoderate heat, exceeding cold, one while too much drought, another while excesse of moysture, doth offend and hurt the verie sence of Feeling.

23 The sence of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharpe, salt, and unsavory, doe distemper it.

24 The sence of Smelling is compelled to endure and suffer manie tymes all manner of stinkes, all vapors and fogges, and thinges of bad scent.

25 As touching the sence of Hearing, what ill tydings, how manie cursed speakings & injuries doth it heare, which lyke sharpe swords doe pierce the heart.

26 The sence of Seeing, how manie thinges doth it behold which it would not: and how manie thinges doth it not see, which it desyreth.

27 As

27 As for Thought, how manie horrible & fearfull things doth it imagine and feigne?

28 What shall we say of vnderstanding? to what innumerable sort of errors is it subiect? So as it seemeth to be like vnto a little child, to whom a tedious & verie hard knot to be dissolved is deliuered, & her contendeth what he can to vndoe it: & when the knot beginneth in one part to be opened, he sheweth it and reioyceth, and seeth not that the knot in the other part is more fast shut: So in like manner, God hath made this generality of all things, & hath set the same before mans mind, to be considered, & saith, Seeke & search out the reasons, & the causes of all these things if thou canst, when as indeed the truetly of the thing is more secret & profound then mans vnderstanding (being placed in ỹ prison of the body) can reach vnto. This is the cause that the Philosophers and worldlie wise-men, haue fallen into so many and sundrie sects, & dissentions about things euen of least moment. And they doe so contend among themselues, vntill falsehood, hauing put on the habit and vizour of truetly, deceiueth them all. Hereunto accordeth ỹ saying of the Preacher, chap. 3. God hath set the world in their heart. Dy, God hath giuen them the world to dispute of,

yet

yet cannot man find out the worke that God hath wrought from the beginning even to the end. Be not curious therefore, saith Sirach, Chap. 3. vers. 24. in superfluous things: for many things are shewd vnto thée aboue the capacitie of man. And yet we see, that ỹ most ignorant doe many times soonest offend heerein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build Tabernacles with Peter, and lay platformes for the Church, whereof they haue no skill. Euery common person will be an Agrippa ouer Paul, and euery womã a Bernice, and euery meane person make a shop a Consistory, to controll a State, forgetting the Proverbe, *Ne sutor ultra crepidam.* The shoomaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstãding: For how many meanes, how many reasons and waies doth it deuise to climbe vp higher, & to grow in the opinion and estimation of men? For the which cause, the Prophet David in his Psalmes saith, ỹ our whole life is like a Cop-web. For as the Spider is occupied all his life time in weauing of Cop-webs, and draweth out of his own bowels those threeds wherewith he knits his nets,

to

to catch Flies: and oftentymes it commeth to passe, that when the Spider suspecteth no ill, a servant that goes about to make clean the house, swæpeth down both the cob-web and the Spider, and throweth them together into the Fire: Evē so, the greatest part of men consume their whole tyme, spende all their wit and strength, and labour most paynfullie, to haue their Nets in readinesse, with the which they may catch the Flies of Honors & of Riches. And when they glorie in the multitude of Flies, which they haue taken, and promise vnto themselues rest in tyme to come; behold Death (Gods Haydmayd) is present, with the besome of divers Sicknesses and griefs, and swæpeth these men away to Hels fyre; they being fast asleepe, in the Chaire of Securitie: and so the Worke, together with the Worke-master, in a moment of tyme, doe perish.

30 Neyther is the man of meanest capacitie, and of least vnderstanding, frē from Miseries. Who can nūber the Suspitions, the Hatreds, the Jealousies, the Envies, the Cares, the Desires, vayne Hopes, Griefs, and Anguishes of Man's mynd? If he doe evill, he feareth the Judge, Banishment, Whipping, Reproaches, & Torments: if he doe wel, he fears ill tongues. Who is able

to expresse, with what insatiable desires all men are inflamed? Insomuch, that no man living is contented with his estate: but we are all like to sicke men, which turmoyle and tosse, first from one side of the bed, and then to the other, but finde no rest.

31 After these things, behold and consider all ages. How weake is Infancie! How ignorant is Childhood! How light & inconstant is Adolescencie! How rash and confident be yong men! How grievous & irksom is olde age! What is a yong Boy, but as a brute Beast, having the forme & shape of a Man! What is a flowrishing Yonker, but as an untamed Horse! What is an old mã, but the receptacle of all Paladies & Sikenes! And in all these ages, with how great an heape of Miseries & Necessities are wee over-whelmed! We must daily eat, drink, & sleep: we are daily compelled to serue many other Necessities: and (which is much more miserable & unhappie) we must of necessitie purchase to our selues these Occupations, with infinite labours and sweatings.

32 Now, who is not astonished, if hee consider, how all the creatures, which compasse vs round about, doe bend their whole force, and fight against Man-kynde: as if the things alreadie repeated, were not sufficient

ficient to fill the bosome of Man's heart with Miseries. That same moste cleare Brightnelle, which wee call the Sunne, which is as a certayne generall Father to all living things, doeth sometimes so scorch with its beams, that all things are parched and burnt vp, with the heate there-of: at another tyme, it taketh its course so farre from vs, that all things perish with Colde.

33 The Earth also, which is the Mother of vs all, how many Men doeth shee swallow vp, with her Downe-falles, Golphs, and Quakings?

34 And what doe the Seas? How many doe they devoure? Merily they have so many Rockes, Flats, and Sandes, so many Syrtes, so many Charybdis, and so many perilous places, that it is a moste hard thing of all other, to escape the danger of Shipwracke: and they who are moste safe in the Ship, have but the thicknesse of a Planke betweene them and Death.

35 What shall I say of our Ayre? Is it not many tymes corrupted? And, doeth it not engender, and gather Clowdes, thicke Mistes, Pestilence, and Sicknesses?

36 As for the brute Beasts, they yeeld no reverence to Man, their Prince: & not only the Lyons, Bears, Tygers, Dragons, and

other greater wilde beastes, but the verie Flies also, Gnats, Fleas, and other of the moste small sort of living creatures, doe wonderfully, and verie vehementlie trouble, vexe, afflict, and disquyet man.

36 It were to be wished, that we had no worse enemies thā the brute beasts, & that wee had no cause to stand in feare of men themselues: but these also are ful of frauds, deceits, injuries, evill practizes: than the which, what can be more intollerable? And what meaneth so much Armour, Pikes, Bowes Bils, Swords & Guns, with divers other instrumēts of mans malice? Doe not these destroy & consume moe men, than doe sicknesses & diseases? Hystories report, that by one only, Iulius Cæsar, (which is said to haue bene a most courteous & gentle Emperour) there were slain in several battels eleve hundred thousand men. And if a man of mildnes and meeke spirit did this, what shall we look for at the hands of most cruell men? neither lands, nor seas, nor desart places, nor private houses, nor open streets are safe from ambushments, conspiracies, hatreds, emulations, thieues and pirats. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Cities, preying vpon mens goods, flering of houses,

houses, imprisonments, captivities, galley-slaveries, denegations of Christianitie, (by tormentes inforced) besids death it selfe, which men dayly suffer at ỹ hands of men? And this is that civil and sociable creature, which is called humane; which is borne without clawes & hornes, in token of peace and love, which he ought to embrace. Moreover, not only enemies, but also friends, and ỹ maintainers of peace and justice, are fierce and cruell against men. O Man, the verie store-house of calamitie! And yet thou canst not be humbled, but art proud still.

37 Neither have we onlie those foresaid corporall enemies, which wee may see and shun: but, which is more perillous, we have also ghostlie enemies, which see vs and we not them. For the Devils which are most craftie, cruell, and most mightie in number and strength, doe nothing, practize nothing, and thinke vpon nothing else, than how they may tempt, deceive, hurt and cast men downe head-long into hell fire.

38 The holy and blessed Angels also, doe many times fight against sinfull men: For who burnt Sodom and Gomorrah, with the inhabitants thereof wt fire and brimstone? The Angels. Who slew the fourescore & five thousand men in the hoast of Senacherib?

The Angels. Who afflicted th'Egyptians, with all those Plagues mentioned in Exodus? Th'Angels. Who assisted Iosua against the Canaanites & Iebusites? God's Angels.

39 Not only th'Angels, but GOD Himselfe also, sometyme showeth Himselfe towards Man, as towards an enemie: which caused Iob to say, Why hidest Thou away Thy Face, and takest me for Thy enemie? What meaneth this, O Lord God? Thou also which wast wont to be my Father & keeper, hast now bidden Battell against me.

40 More-over, and beside al these things, there is yet a civill & internal warre, which man hath within his own bowels cõtinually: for what man is he, which feels not the strydings and cõtentions of his affections, will, sense, and reason? Insomuch, that man himselfe afflicteth himselfe, and vnderstandeth it not; and is a greater enemie vnto himselfe, than any other can be. For who can harme thee more, than thou doest thy selfe? Who more than thy selfe hindereth thee, and turns thee away, frõ thy Felicitie?

41 Who then seeth not, how truely it is sayde, Man, that is borne of a woman, is of short continuance, & full of miseries? Who seeth not, that Man is set in the very Center of the Spheare, that Miseries may fal vpon him

him from every parte? And, as the whyte in a But, that the Arrowes, and Darts of all Miseries, may be directed vnto him.

42 But let vs see what followes: He shooteth foorth like a flower, and is cut downe. Whereby he teacheth, That Man's lyfe is fraile & trãsitory. A flower verily is a comelie & beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: Even so, Man, during the tyme of his Childhod and flowrishing youth, seemes to be of a wonderfull comelinesse: but his Beauty is of small pryce, because it is more brittle than glasse; seeing that Man carrieth always the cause of Death in his Veynes and Bowels.

43 Mans fading away, is such, & so sudden often-tymes, that no reason can bee given of his death: For many haue gone well to Bed in the Euening, who in the Morning are found dead in their Beds: and many very suddenly haue dropped down in the Highwayes and Streats, as they walked about their Affairs. And this is no wonder, if we consider the substance of mans body; which being a Building compact of grœn Clay, is easily ouerthrown wt a smal puffe of wind.

44 And how, I pray you, commeth it to passe, that Clocks are so easily stopped from

their course: is it not because they are made by Art and skill? Skil, wch so many wheeles, that if one be stayed, all the rest be letted? If this befall Clockes, that haue wheeles of yron and steele, how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines wherof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of man's bodie, but at the foolishnes of man's mynd: which vpon so fraile a foundation, is wont to erect and build such loftie Towres.

45 Farthermore, there is another misery which is signified to vs by the cõparison of a flower; namely, the deceitfulnes of mans life: the wicked indeed is the greatest miserie. For, as feigned vertue is double iniquitie: so counterfait felicity, is a two-fold misery and calamity. If this present life wold show it selfe to bee such as it is indeede, the miserie thereof should not greatlie hurt vs: but it doth now greatly dãnifie vs, because it is false and deceitfull: and being foule, it maketh a verie faire and glorious show: being ever mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue ỹ they shall haue time to fulfill all their lustes, and yet tyme

tyme and ſpace anough to repent them.

46 Holy Iob concludeth his ſentkte thus, Hee vaniſheth alſo as a ſhadow, and never continueth in one ſtay. To make this more playn, behold and conſider the ages of man, and thou ſhalt evidently perceiue the alterations of humane life. Childhood is weake as well in mynde, as in body: Flowriſhing youth is weak in mind, but ſtrong in body: Ripe & manly age, ſtrong both in mind and body: Old age, ſtrong in mind, and weak in body: Crooked olde age, is in this twice a child, weake both in mind and body. Therefore he liveth as it were a ſhadow, and never continueth in one ſtay.

47 Beſide this, he is now wiſe, now fooliſh: now merrie, now ſad: now in health, now ſick: now ſtrong, now weak: now rich, now poore: now he loveth, anone he hateth: now he hopeth, by and by he feareth: one while he laughes, another while he weepes: now he wil, anon he will not. To conclude, the Moone, or any other thing that is mutable, ſhoweth not ſo many changes to vs, as doe the daily & almoſt ſudden alterations of men. And yet for all this, they live as men in a frenzy, which know not their miſeries. And although they cannot repoſe their hope and aſſurance in the preſent things of this

lyfe: yet doe they not remoue the thoughts of their Mynde, their Counsels, their Workes, and Endeauours, vnto the Happinesse of the Lyfe to come. And if it were possible, they would make the place of their exyle and banishment, their Countrey and Inheritance. But in vayne they desire this: For Death commeth, and playeth the last Pageant, shutting vp, and finishing the lyfe of all Calamities.

CHAP. II.

Concerning Death, and the Meditation there-of.

THE Errour of all men, for the moste part, taketh the Originall from hence, that they forget the ende of their lyfe; which they ought to haue alwayes before their Eyes: For here-hence commeth Pryde, Ambition, too much carefulnesse for the Body: Here-of also come these Towers, which we build vpon the Sand. For if wee did consider, what wee should bee after a few dayes, our manner of living would bee, peraduenture, more humble, and temperate. For who would haue an high Loke, and

a prowde Stomacke, if hee would, with the Eyes of his mynde, beholde what manner of one, shortly after, hee shall bee, in his Graue? Who would then worship his Belly, for a god, whē he weigheth with him-selfe, that the same must, even within a short tyme, bee Wormes meat? Who would bee so in loue with Money, that hee would run lyke a mad man, both by Sea and Land, (as it were through Fyre and Water) if he vnderstood, that he must leaue all behind him, saving his Winding-sheet? If this were thought vpon, all our Errours would sone be corrected.

2 The Word of GOD telleth vs in many places, of this vanitie: to the ende, wee might the more earnestly seeke a better Course, and a more happy Lyfe. The Prophet desireth of GOD, that hee may learne to number his dayes; to the ende, hee may apply his Heart vnto Wisdome. For, vnlesse wee thinke vpon Death, wee cannot apply, and fashion our selues, vnto a Godlie lyfe. Yea, wee finde daylie in our selues, even by experience, that the forgetfulnesse of Death, maketh vs apply our Heartes to Follie, and all kynd of vanitie. The holy men of old time, were wont in such wyse to keepe an account

count of their dayes, that aboue all things they might apply their hearts to wisdome. Of all Arithmeticall rules this is the hardest, to nũber our dayes. Men can number their heards & droues of Oxen, & of sheepe: they can account their reuenewes of their Manors and Farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their dayes are infinit and innumerable, and therefore doe neuer begin to number them. Who sayeth not, vpon the view of another: Surely, yonder man loketh by his countenance, as if he would not liue long? Or, yonder woman is old, her dayes cannot be many? Thus we can number other mens dayes and yeares, and vtterly forget our own. Therefore this is the true wisdom of mortal men, to nũber their owne dayes, & like skilfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by their departure out of this lyfe, (as the ende whereto they are referred) as it were, by a certaine rule, and there-vnto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last we may come to the haben of rest.

3 The case standing thus, we cannot, nor ought

ought not to doubt, but that the Devill, a moſt cruell enemy of mãkind, laboureth all that he can, to take away from vs the moſt wholeſome remẽbrance of death: which by moſt evident demonſtrations ſetteth before our eyes the brevitie of our life, the miſery of our fleſh, the deceits of the world, the vanity of things preſent, & wherevnto all humane beauty, & the vniverſall glory of the world, ſhall come at the laſt. For otherwiſe, how could it be, that we ſhould at any time forget a thing ſo fearfull, and which by no manner meanes we can ſhun and avoyd?

4 If a light ſuſpition of ſome loſſe, either of our goods, or of honour, doth prevaile ſo greatly with vs, that many times it taketh from vs our ſleepe, what might ỹ meditation of moſt aſſured death doe? which is more terrible than all other terrours beſide.

5 Wherefore, as they which in open games of activity, as of ſhooting, and wreſtling, and ſuch like, doe long before the day come, think vpon the ſame, and doe exerciſe their hand and Bow, ſpending and conſuming many Arrowes at the marke, that in the day of triall for the beſt game, they may ſhote neareſt the marke: and as Fencers, which are to play their prizes of triall, doe daily try their ſtrength, and exerciſe their

Wea-

weapons, bending their whole mynde, how they may best foyle their enemies; that when the day cõmeth, they may haue honor, and triumph. Even so ought we to doe, for whom, a greater reward without al comparison, is set, if wee die well: and if otherwise it come to passe, we shal be punished with vnspeakable shame & reproach.

6 And this our Meditation of Death, shal be handled in no other order, than the same which our death, and departure from this lyfe, bringeth with it. For, as they which are to run a race, oftentimes leade the Horses vp and downe the running place, that they may see, and bee acquaynted with all the stones, vneven places, & other impediments in the same; that when the day commeth, they may finish the race without stay or stop: Even so we, which whether we will or no, must measure and pace the race of Death, shall doe very well, if now in our mynd & memorie we frame this race, and diligently consider all those thinges which are in the same: especially, seeing the way is most obscure, and full of sundry impediments; and is so perilous, that there are very few which finish the same happily. They which slip and stumble in it, shall never more finde any hope of Salvation.

7 There-

7 Therefore, that we may begin there where this most bloody Battel hath its originall, we ought diligently to consider the same: namely, that then Death especially cōmeth, when men least thinke of it. Herevpon th'Apostle Paul sayth, The day of the Lord shall come, as a Thiefe in the night. And in the Apocalyps, Beholde, I come, as a Thiefe. And Thieues haue this propertie, that they breake open Houses to steale, when men are most fast a-sleepe, and when they least suspect any such thing.

8 Herevpon the Prophet Amos hath these wordes, In that day will I cause the Sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high noone of their age, when they thinke that they haue yet many yeares to liue, when their mynds are occupyed about their Gayne, about their Offayres, Honours, Buildings, Marriages, & other pleasures: when they say vnto their Soule, Soule, thou hast much goods layd vp in store for thee many yeares; eate, drinke, rest, and bee merrie: Then shall it suddenly be said vnto them, Behold Death is at ỹ Dore, thou Fole, this night shal thy lyfe be taken away frō thee: and whose are then those things which thou hast gotten?

9 Then

9 Then death, vnlooked for, frustrateth all our counsels, cutting off the webs of our deuises, and with one stroke he casteth downe, and layeth flat to the ground, all those Towers builded in the ayre: and then what a wound doeth the heart of the sinner receiue, which loueth this present life, when the Physitian sayth vnto him, Thou must from hence-forth thinke no more of lyfe, but of death?

10 Heere first of all, all those thinges which he loued in time past, offer themselues vnto him, from the which he shall be pulled away, and separated by death, whether hee will or no. The body shall dye once, but the heart shall die so often as the things hee in number which hee loued. Then, in deris dæde, shall the most cleare light bee turned into darknesse; because those things which were a-fore-time occasions of great ioye, shall bee now horrible vexations and torments. It is a most sweet & pleasant thing to them which liue, to see their loving and faithfull Friendes, to remember their honours, to thinke vpon the pleasures past, and to come: but all these things in the time of death, shall bee as swords, as torments, and most bitter potions.

11 But if it bee a hard matter to be pulled

pulled away frō those things which do not so nearly touch Man, how bitter, I pray you, will the separation of the body be from the lyfe & soule? For, such two loving familiars, which haue alwayes liued sweetly together, euen frō the mothers wombe, cānot be separated, without great griefe. If the Dre doe cōmonly low & mourne, when his yoake-fellow, which was wont to draw with him, is taken away; how will euery one of vs mourne, when the mynd shall be separated frō the body? Then wil the body and the mynde, with tears repeate, agayne & agayne, Doest thou thus separate, bitter Death? O Death! dost thou thus separate?

12 And when the cogitation of so sharp a separation is deply setled in our myndes, then griefe followeth griefe, & sorrow commeth vpon sorrow: for, then it commeth presently in the mynde, what a miserable condition the body & soule shall bee in, after the separation. And first of all, when a man begins to recount with himselfe, That his body, after a few hours, shall be buried in a Graue, or dark Toombe, he cānot cease from wondring, at so abiect and miserable a condition. What? The Body, which now liueth, which seeth, heareth, and speaketh; shall it bee made, after one houre, in a

moment, blind, deafe, dumbe, without spirit, without life? Shall I haue this in stead of a large Pallace, a base Sepulchre? In stead of a soft bed, the hard ground? For delights, rottennesse? For sweete smelles, stinkes? and in stead of seruants, & familiar friends, wormes? And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

12 But yet notwithstanding, every man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternitie, and that new Region, vnknowne to all men liuing, which he then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both everlasting glory, & perpetuall paine and miserie, and knoweth not of which he shall take his part: it cannot bee told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shalbe tormented. When he perceiueth plainly, that after two houres he shall bee either in eternall ioyes, or in everlasting paines: Is not this a crosse surpassing all other crosses?

13 This incertaintie therefore of blisse, or of a cursed estate (which after two houres

the

the ſinner expecteth, that remembreth his ſins, and feareth the iuſt iudgement of God without hope of remiſſiõ or faith in Chriſt) bringeth a hell in mind, not to be expreſſed. For by how much the kingdome which he deſireth is of largeneſſe, and by how much the fiery Furnace which he feareth is terrible, by ſo much greater ſhall this perturbation bee. For, from the one, Angels ſhall come to carry the faithfull vp into heauen: & from the other, infernall ſpirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation than this: namely, that he ſhall call to minde the account which he is to mak to God, of all his words, deeds and thoughts. For of it ſelfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfullie vexe & diſquiet the Deuils themſelues. For as, ſo long as we liue, they ſet forth vnto vs the mercy of God, and doe alſo commend the ſame, and doe ſtriue all that they can, to kéep vs from meditating of his iuſtice and iudgements: euen ſo, now on the contrary part, they extennuate, and make his mercy inſufficient, and doe ſet before our eyes the greatneſſe and ſeuerity of the Lords iuſtice.

16 Then the ſinner will beginne to

tremble, and fall into desparation, and will begin to reason thus with himselfe: If God for the sins of others, spared not his only Son, will He spare me, which am guilty of so many sins? If this be done in the greene Tree, what shal befall that which is seare & dry? If the Prophets, Apostles, and Martyrs, after they had lived Godlily so many years, entered not into the Kingdome of Heaven, without tribulations; what other place can bee left for mee, but that of Hells fyre? who know no good that I have done.

17 If the Scripture be true, which sayth, Hee will render to every man, according to his works; I, which have done so great wickednesse, what should I looke for, but eternall Torments? If thy Apostle lie not (as indeed he doeth not) when he sayeth, That which a man soweth, that shall hee reape; what shall hee reape, but eternall Death, who hath made so cursed sowing? If no polluted thing shall enter into the Kingdome of God; how shall I, who am altogether filthie & uncleane, have any hope, to make so happie and blessed an Entrance?

18 Then, therefore, all his sinnes, which he cõmitted with so great facilitie, when he lived, shall violently invade the sinful man, lyke an hoaste of enemies. Then the feare of

of punishment will open the Eyes, which sleeping Security in sinne before, had shut: then Ambition, Pryde, Theft, Murders, Adulteries, Fornications, Gluttonies, Drunkennesse, Lying, Perjurie, vile words, vncleane thoughts, and negligent slacknes in all good workes, will come to remembrance. O, how heavie and grievous will they then seeme to be, which now seeme so light, and are done with so much sweetnesse and pleasure! And, howe greatly will they then torment the mynde of the sinner!

19 For, who is able to expresse that last agonie, wherin the Soule fighteth with sore & paynfull Sicknes, with the temptations of Devils, with feare of ỹ judgemẽt to come; and all this at one instant? Then cõmeth that last perturbation, the failing of all the Senses, as the fore-runners of Death, approaching, which vehemently terrifyeth: at what time the Breast swelleth, the speach waxeth hoarse, faynt, and hollose, the eyes sinke, the nose beginneth to bee sharpe, the countenance groweth pale, the feet die, and the arteries send forth a colde sweat.

20 These things which appeare outwardlie, are grievous, & full of horror: but they are, without all comparison, more grievous and horrible, which are felt inwardlie.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yeares serued God, doe feare at the time of their departure, what shall they doe which many yeares haue serued the deuil, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vp-ward, they shall see the drawne sword of Gods iustice: if downe-ward, they shall see a great gulfe gaping, and hell fire: if the tyme past, they shall see all things vanished away like a shadow: if the time to come, they shall beholde the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assault of the deuils, who will then beskirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 O that wee might vnderstand and know what manner of battell this is, and what manner of burthē to be borne in this houre. We wold then verily be other manner of persōs than heretofore we haue bene. All these things faith teacheth, nature pro-

clai-

claimeth, experience teſtifieth, and it is euident to euery one of vs, that we ſhall come vnto that ſtate, wherin we will deſire with al our heart, that we had bridled our ſelues from all wickednelle, that we had exerciſed all the workes of vertue, that we had liued in all holinelle, and not ſpent our time in vaine. Let vs not imitate ſuch men which looke vpon preſent thinges only: let vs wiſely prouide for things to come, and ſo by the grace of God we ſhall bring to paſſe, that the ſame houre which to others is the beginning of ſorrowes, to vs ſhall bee the beginning of ioy and felicitie.

23 Thus farre wee haue ſhowed what may befal a mã at the point of death, vntill the moment of his departure: now let vs ſee how ẏ body is beſtowed after the horrible ſeparation of the life frõ the ſame. The ſoule therefore being diſſolued, there lyeth vpon the ground not a humane body, but a dead carkaſſe, without life, without ſenſe, without ſtrength, and ſo fearfull to looke vpon, that the ſight thereof may hardly be indured. To be ſhort, it is a little better (as touching the ſubſtance) than the body of a horſe, or a dog which lyeth dead in ẏ fields, ẏ all that paſſe by, ſtop their noſes, ẏ make haſte away, ẏ they be not anoyed with the

ſight and ſtinke there-of. Such is Mans body now become: yea, and though it were the body of an Emperour, Monarch, or a King. Where is now that Majeſtie, that Excellencie, that Authoritie, which hee had a-fore-time, when all men trembled to beholde it, and might not come in preſence there-of, without all reverence and obeyſance? Where are all thoſe things become? Were they a Dreame, or a Shadow?

24 After thoſe things, the Funerall is prepared; the which is all that Men can carry with them, of all their Ritches and Kingdoms: and this alſo they ſhould not haue, if in their lyfe time they did not appoynt it, for their dignity and honour. For the Prophet David ſayth truly; Be not thou afraid, though one be made ritch, or if the glory of his houſe be encreaſed: for he ſhall carry nothing away with him when hee dieth; neyther ſhall his Pompe follow him.

25 Here now a Pit is digged, ſeaven or eyght foote long, as if it ſhould ſerue for Alexander the Great, whome the worlde could not containe; and there-in the dead Carcaſe is contented to dwell alone continually: the which, ſo ſoone as it is come, the Wormes doe welcome, & the bones of other dead men, are conſtrayned to giue place.

26 In

26 In this House of perpetuall oblivion and silence, the Carcase being wound in a Sheete, and bound hand and foote, is shut vp, though it nedeth not to haue so great labour bestowed vpon it: for it would not run away out of that Prison, though its Hands and Fæt were lose.

27 And now, if we doe but consider a litle of the Tombs & Sepulchres of Princes and Noble-men, whose glory and Majesty we haue seene, when they lived here on earth, and doe behold the horrible forms & shapes which they now haue; shall we not cry out, as men amazed, Is this that glory? Is this that highnes & excellencie? Whither now are the degrees of their wayting servantes gone? Where are their ornaments and Jewels? Where is their pompe, their delicacie and expenesse? All these thinges are vanished away, lyke the smoake; & there is now nothing left, but Dust, Horror, & Stinke.

28 But now, leading the body in the Grane, let vs consider how the soule entereth into the new world. Therefore, so sone as the soule of the sinner is dissolved from the flesh, it beginneth to passe through a Region vnknowne, where are new Inhabitants, & a new maner of every thing. What then shal the miserable and sinful Pilgrime

doe,

doe, when he shal see himselfe alone in such an vnknowne Region, ful of horror? How, and by what meanes shall he defend himselfe from these most fierce theeues, and horrible monsters, which in those vast desarts doe assaile passengers? This verily is a fearfull journey.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severitie of the Iudgement, the diligence of Inquisition, and the multitude of witnesses?

30 In this Iudgement, teares will not prevaile, prayers will not be heard, promises will not be admitted; repentance will be too late: & as for riches, honorable titles, Scepters, and Diadems, these will profite much lesse: And ẏ inquisition shal be so curious & diligent, that not one light thought, nor one idle word (not repented of in thy life past) shal be forgotten. For truth it selfe hath said, not in jest, but in earnest, Of every idle word which mẽ have spoken, they shal giue an account in the day of Iudgement.

31 O how many which now sinne with great delight, yea, even with greedinesse (as if we served a god of wood, or of stone, which seeth nothing, or can doe nothing) will

will be then astonished, ashamed, & silent! Then shal the dayes of thy mirth be ended, and thou shalt be overwhelmed with everlasting darknesse, and in stead of thy pleasures, thou shalt haue everlasting torments.

When Ieremy had remembred all the calamities & sins of the Iewes, at the last he imputed al to this: She remembred not her end, *Lam.* 1.9. So, if I may judge why naturall mē care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why covetous persōs care for nothing but their goldē gaine, why voluptuous Epicures care for nothing but their pleasure, why ỳ Pastor careth not for his flock, nor the people for their Pastor, I may say with Ieremy, They remēbred not their end. When Salomon had spoken of al the vanities of men, at last he opposed this *Memorandum*, as a counterpoyse against thē all, Remember that for all these things, thou shalt come to iudgement: As if he should haue said, men would never speake as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded, that these thoughts, words and deeds, should come to judgement. What if wee had dyed in the dayes of our ignorance, like Iudas ỳ hanged himselfe before hee could see the Passion,

Resur-

Resurrection, or Ascension of CHRIST IESVS? we shold haue numbred our days, & our sins to: but, alace! how many dayes haue we spent, & yet never thoght, why any day was giden vs? But, as the olde yeare went, & a new came; so we thought, that a new would follow that: and so we thinke, that another wil folow this: & God knows how sone wes shall be deceived: for so they thought also, who are now in their graues. O, deare Brethren! This is not to number our dayes, but to provoke God to shorten them. I that writ this, thou that readest this, & all you that heare this, which of vs hath not lived twenty years, yea, and some xxx, or xl, and haply some many more; and yet haue never applyed our hearts aright vnto wisdome? O! if we had learned but every year one Vertue since we were born: we might by now haue bene lyke Saynts amongst Men: whereas, if God at this present tyme, should call vs to judgement, it would appeare, that wee had applyed our Hearts, Mynds, Hands, Feete, Tongues, yea, and our whole Bodies, to Ritches and pleasures, to lying and deceyving, to swearing & forswearing, yea, and to all kynde of sinne & wickednesse: but to true vertue and wisdome, we haue not applyed our hearts.

GOD

GOD, of his Mercy, giue vs grace, to see our former sins, truly to repent vs thereof, and to amend our liues hereafter; that we may liue with him for ever. Surely, if man could perswade himselfe, that this were his last day, as it may be, if GOD so please, he would not defer his repentance till to morrow. If he could thinke, that this is his last meat that ever he shal eat, he wold not surfet: if he could beleeue, that the words which hee speaketh to day, should bee the last that ever he should speake, he would not offend with his tongue, in lying, swearing, & blaspheming: if he could be perswaded, that this were the last Lesson, last Admonition, or last Sermon, that ever God would afford him, to call him to repentance; hee would reade it, or heare it with more diligence than ever he did before. O! I beseech you, remember your selues, while it is to day; lest ye repent your selues, when it is too late: for, of all wee that be here, which of vs can assure our selues of life till to morrow? Or, what if we should liue three, foure, or fiue yeares; or what if twenty yeares; who would not liue lyke a Christian twenty yeares, to liue in Heaven with Christ eternally? We can be content to serue seuē yeares Prentise, with great labour and toyle, to bee instructed

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in some Trade, that we may liue the more easily the rest of our dayes, & we must labour notwithstanding afterwards: and can we not be content to labour in ỳ things of God a little while, that we may rest from our labour ever after? Christ said to his Disciples whē he found thē sleeping, Could you not watch one houre? Do I say vnto you, and to my selfe, Can we not pray? can we not fast? cā we not suffer a little while? He which is tyred can travell a little further, one step more to saue his life: & therefore God would not haue men know when they shall die, because they should mak ready at all times, having no more certaintie of one houre, then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Advocate before he be a Judge: for no man knoweth so well what is necessary for vs against ỳ day, as he that shall be the Judge of our cause. He therefore cryeth thus vnto vs, Walke while ye haue the light, lest the darknesse come vpon you. Take heede, watch and pray, for ye know not when the time is. Be ye like men waiting the comming of their Lord, &c.

33 They that thus watch and wait, are sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happie dissolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or dissolving, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for mee the Crowne of righteousnesse, &c. 2. *Timoth.* 4. 6, 7, 8.

As the Hart brayeth for the Rivers of waters: so panteth my soule after thee, O God. My soule thirsteth for God, even for the liuing God: when shall I come to appeare before the presence of my God? *Psal.* 42. 1.

The righteous shall liue for ever: their reward also is with the Lord, & the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shal he cover them, and with his arme shall he defend them. *Wisdom. chap.* 5. 26.

Bring my soule out of prison, that I may praise thy Name. *Psal.* 142. 7.

I desire to be loosed, & to be with Christ, which is best of all. *Phil.* 1. 23.

For wee know, that if our earthlie house of this Tabernacle be destroyed, we haue a building given of God, that is, a house not made

made with hands, but eternall, in the Heavens. 2. Cor. 5. 1.

Let these thinges bee often-times thy Meditation and Studie: that so despysing the thinges of this transitorie life, and passing thy steps in the path-way to Felicitie, thou mayest at the last obtayne the Reward which our Saviour CHRIST hath promised; Come, yee Blessed of My Father, &c. Which, Lord, for Thy Mercy sake, grant us: Amen.

Matth. 25. 34.

CHAP. III.
Concerning the generall Day of Doome.

Prov. 1. 7. and 9. 10.

For as much, as The feare of the Lord, is the beginning of Wisdome, and all, for the moste part, are restrayned from sinne and wickednesse, by the feare of punishment & paynes, and are brought to a good mynde and purpose; they which exclude this feare out of their heartes, doe shut up against themselves, the true and wholsome repentance. For, as the Scripture testifieth, the feare of the

of the LORD expelleth sinne; and hee that is without feare, cannot be justified. The which sayng Augustine, by a very proper similitude, setteth forth; If there be no feare, there is no entrance for loue. Even as we see, when a man sewеth, the thread is brought in with a Needle; the Needle first entreth: but except the Needle goe out also, the thread followeth not. Even so, feare first possesseth the mynde, but feare remayneth not there alone, because it therefore entered to bring in Loue. Wherefore, to awake vs, sleeping in sinnes, and to engender feare in our myndes, the LORD often-tymes in the Gospel threatneth vtter darknesse, gnashing of teeth, ever-lasting fyre, and other torments of Hell: that at the least wyse, for feare of paynes and tormentes, wee might bridle our Myndes, Eyes, and Handes, from sinne and wickednesse.

2 This Feare is not only profitable, but also very necessary: For, if now, after so many threatnings of our Creator, so fearfull, and so grievous, wee scarcely forsake our sinnes; what would wee doe, if GOD did not threaten at all? Therefore, I holde this, that the feare of the LORD, is as it were, the Parent, and keeper of Righteousnesse, Temperance, Loue, & of all Vertues.

3 But there is nothing, that worketh this feare more in vs, than the remembrance of that Great Day, where-in all the causes, of all men, are to be pleaded, & their matters determined. Insomuch, that saint Augustin affirms, If Christian men should heare no other Gospell, than that where-in the Generall Iudgement is set forth, that one might suffice, both to revoke sinful men from their wickednesse; and also, being revoked, to contayne them in their duetie.

4 Wherefore, in this Chapter, wee will handle two notable poynts, concerning the Iudgement to come. The first, shal be concerning the greatnesse and horrour of that Day; and of the fearfull signs that shal goe before the same. The second, shall bee concerning the rayling up of the dead Bodies, and the cõming of the Iudge.

5 The greatnes & horror of the last Day, may be knowne here-by, That it is called in holy Scripture, A Great Day, and, The Day of the LORD. And shal it not be a verie great Day, which shal comprehende all the days of all ages; as well those that are past, as those that are to come? For, in that Day, men shall render an account of all the days that are past. In that Day, GOD will poure out that infinit treasure of his wrath

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and indignation, which hee hath heaped vp in the ſpace of all the worldes vp-gons. In that Day, the motions of the Heavens ſhal ceaſe, the courſe of the Starꝛs, the revolution of yeares, the viciſſitude, or returne, of months & days, the decay of mortal things, all the cogitations of men, all their ſtudies, all their arts, all their diſciplines, & all their effayres ſhall reſt in eternall ſilence.

6 Alſo, in that Day, it ſhall be decreed, by the ſentence, and irrevocable conſtitution of the moſt high and eternall Judge, what ſtate and condition every one of vs ſhall haue, and retayne in all eternitie of worlds.

7 And not without cauſe, the holy Scriptures haue called it the day of the Lord: for as all the days of men going before, are called their dales, becauſe men watch in them, and doe whatſoever they wil; and God beareth, ſuffereth, endureth, expecteth, & after a ſort ſleepeth, and reſteth in them: Even ſo, then the Day of the Lord ſhall ſhyne, wherein hee ſhall continually waken, and doe what-ſo-ever hee will: and wee (whether we will or no) muſt ſuffer and endure.

8 Thou now addeſt ſinne vnto ſinne, and ceaſeſt not to offende God daylie; and God is ſilent at al theſe things. And why ſo? Becauſe this day is thy day: but the Day ſhall

come, beleeue me; the Day of the LORD shall come, which shall bring an ende to so long silence, and where-in Hee will take vengeance of all the injuries which haue beene done vnto Him.

9 Thus we see, that all Eternitie comprehendeth two dayes onely: The one, of Man; the other, of GOD. In the one, Men shall watch, and GOD shall sleepe: in the other, Men shall sleepe, & GOD shal watch.

10 How horrible this Day shall be, wee cannot playnly vnderstand: and yet wee may gueſſe at it, by ẏ preſent calamities: for then the hoaſte of all punishments, with their confederate battell of all offences, shall assaple vs with mayne force.

11 But, as in the warres of men, before the laſt & general battel, there are many excurſions, and short Skirmishes: even so, before that great and moſt fearfull Conflict, which shalbe in the day of ẏ LORD, GOD is wont, with His ſeveral Bands, to make certayne excurſions: and one whyle to send vpõ vs Famine, another whyle Peſtilence, another whyle Warres, another whyle Earth-quakes, other whyle Floods of waters, & other whyle drought (as it were His Horſe-men to invade vs:) who when they haue damnified vs, retire, & abyde in their Tents.

Tents. If, therfore, we so greatly feare Pestilence, Warre, Famine, Earth-quakes, & such like, when as they are but the beginning of sorrowes, & short excursions; what, I pray you, will we doe, when the last and generall conflict shall come? At what time all Tribulations, Extremities, Calamities and Miseries, shall all fight against vs.

12 And if we doe yet more fully desire to know the greatnesse and horror of that last Day, let vs consider those signes which shal come a little while before that Day. Therfore, before the cõming of that great Day, Heaven & Earth, and all the Elements, shal giue signes: for there shall be signes in the Sunne, Moone, and Starres; and vpon the Earth, trouble amongst the Nations, with perplexitie: the Sea, and waters shall roare, and Mens heartes shall fayle them, for looking after those thinges which shall come vpon the World.

13 For, as Man, (which is a litle world) when he draweth neare to his ende, the humors in him, as certain elements, are troubled; and his eyes, which are as the Sun & Moone, are obscured, & lose their light; and the rest of the Senses, as ỹ lesser Stars, do by litle & litle fall and fayle: and his mynd & reason, (as the power of Heaven is moued

from his seat) wandereth and erreth: even so in ẏ dissolution and falling of this whole frame, which is called the great worlde, the Sun shalbe turned into darknesse, and the Mone into blood, and the Starres shall fall from heaven, the ayre shalbe full of whirlewinds, stormes, corruscations, flashing meteors, & thunders: the earth with fearefull tremblings, and swallowing Gulfes: the flods of the Sea shall swell so high, as if they would ouer-flow the whole world: & the roaring and raging noyse of ẏ fretting billowes and tossing waues, shall greatlie terrifie. Men therfore shall wither & ware pale, with feare and horror, and trembling shall vere them more and more; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and ẏ boysterous waues begin to tosse and beate ẏ Ship, and the men which are in the same, doe behold the horrible lightnings, & fiery flashings in the aire, and the furious winds also making the Sea to swell & rage in such wise, that now they see themselues tossed aloft, and then anone carried downe into the deepe: they begin presentlie to cry, to feare, to tremble, to call for mercy, to

multiply their Prayers, to craue tyme of repentance, to cõmende their saluation to Almighty God: &, to be shorte, they begin to thinke of the amendement of their mãners, and to haue better purposes. Then, thinke with thy selfe, what manner of minde men will haue, when they shall sée Heauen and earth, & all the Elements, to haue their peculiar and proper tempests; when the Sun shall strike a horror into mens hearts, with his fearfull darknes; & the Moone being turned into blood, shal terrify them that behold it; and the Starres with their falls shal threaten; (for they shall fall so thicke, that the Firmament shal séeme to be quite without light:) & the aire with continuall fiery Meteors shal séeme to burne; the Sea shal swell exceedingly, and the most high mountayns, being shaken with earth-quakes, shall fall, with exceeding great noyse.

15 Who will then take pleasure to eate? who will take delight to drinke? who will then haue any desire to sleepe? nay, who dare then once slumber, or take the least rest, amidst so many tempests and stormes? O miserable & vnhappy sinners, ouer whose heads all these signes doe hang, & doe foreshow vnto thē extreame calamitie! O happy men, yea thrice, foure times, ten times,

yea, a thousand tymes happy and blessed, whose Conscience in that tyme, will make them merry and glad!

16 Thus farre wee have considered the greatnesse of the last Day, & the signs going before the same: now let vs call to mind certayne things, concerning the resurrectiõ of the dead, and the cõming of the Iudge.

17 Therefore, after those signes & wonders, which shall goe before the Day of the LORD, an Archangel shall come down frõ Heaven, and with the fearfull sound of a Trumpet shall giue a signe to all that are dead, to ryse agayne, & to come to GODS iudgement. This is that Trumpet, which Hierome thought that he ever heard sounding in his eares, what-so-ever hee was doing: and not without cause; for who can appeale frõ this citation? Who can refuse this iudgement? Who can pretende Sicknesse, Businesse, or any other Excuse?

18 Then shal Death be compelled to mak surrender, of all the spoples, in a moment, which hee hath taken away frõ the World; and he shall be sent away, into ever-lasting banishment, beyond all Lands, Seas, and beyond the world, and the borders of all liuing things: For, as sayng Iohn sheweth, in his Revelation, then shall the Sea yeelde

Rev. 20, 13.

vp

vp her dead, which it hath ſwallowed; and Death and Hell ſhall doe the lyke.

19 What a ſight ſhall there be, then, when Sea and Land ſhall bring forth, in all places, ſo many bodies, ſo vnlyke one to the other, ſo different, & ſo vnequall! And when as at one, and the ſelfe-ſame place, ſo many Armies ſhall come together, from all parts of the world! In that place, Adam, (the father of ỹ Nations of the earth) ſhall ſee all his Poſteritie come together, & ſhall marvell. There wee ſhall ſee Xerxes, Darius, Alexander, Cæſar, and other Monarches of the world: but yet having other formes, other manners, and other mynds, than they had when they lived here. For at the ſound of the Trumpet, Kings, and Nations, and all the World, ſhall tremble: they ſhall ſtryke their Breaſts, and mourne.

20 Moreover, altho all men ſhalbe reſtored vnto lyfe; yet, never-the-leſſe, there ſhall be great difference betwixt thoſe bodies which ſhalbe reſtored to holy Men, & thoſe which the wicked & vngodly ſhal receiue: For they ſhalbe more ſhyning than the Sun, & ſhalbe beautifyed with vnſpeakeable brightneſſe: But, the others, moſt foule and vgly, and more terrible, than Death it ſelfe.

21 What pleaſure, I pray you, ſhall the

blessed Soules haue, when they shal be ioyned againe to their bodies, as to their most swéet Brethrén, after so long banishmẽt, never to feare any more a separation? What, I beséech you, shall flesh féele, when it shall be raised from dust, and shal sée an vnwonted light? And when the Soule shall come vnto it, & say, God saue thee, my Sister, and most sweet Spouse, the winter is now gone, the storme is past: aryse, my Beloued, and come, the Lord hath fulfilled our desire: thou hast béene the companiõ of my trauels & labours: thou hast, for the Lords sake, suffered with me persecutions & injuries: thou hast bene with me in watchings, fastings, and vnder the crosse of repentãce: thou hast lived w̃ a temperat & spare diet, to feed the poore: thou hast not excæded in apparel, that thou mightest cloathe ỹ naked: equity therfore and reason requireth, that the things which thou hast sowne with me in teares, thou shouldest also reape with mee in ioy: & that seeing thou hast bene a companion with me in my labors, thou sholdest also be partaker with me of my pleasures, riches, & glory. Then shall the Soule sweetly imbrace the body, & the body ioyfullie kisse the Soule: & they shalbe ioyned together with most happy & indissoluble knots. And then with

with how great ioy and gladneſſe ſhal they dwell together in one? For from thence-forth appetite ſhal not contend with will, nor ſenſe with reaſon: but being ioyned together in one, with the league of amitie, peace and concord, they ſhall enioy the delights and ioyes of heaven everlaſtinglie.

22 And contrariwiſe, with what anguiſh ſhal the Soule of the ſinner be tormented, when the ſoule, ill-favoured, deformed, and fearfull body is offered vnto him? With what words thinkeſt thou, will they ſalute one another? O vnhappie bodie, will the Soule ſay! O the beginning and end of my calamities! thou haſt brought me to theſe torments, with thy enticements: & now I am come, not as it were into the houſe of reſt; but as it were into a priſon, to be tormented. I am compelled to enter into thee againe, againſt my will. Is this ỳ fleſh, for ỳ which I haue cõmitted ſo many fornications, ſo many wickednelles? for ỳ which I haue ſo many tyms giuẽ my ſelf to gluttony, & carnal pleaſures? Is this ỳ face, which with ſo great care I haue kept from Sunburning? O vnhappy palace! for thy ſake I haue wearied my ſelfe by land and Sea. O vnfortunate belly! how becam I ſuch a fole that I ſhould worſhip thee for God haue I loſt

lost the Kingdome of Heaven, for this most abject Body: for this most foule Sink of all filthinesse: and haue purchased to my selfe ever-lasting torments: O, ye Furies! O, ye spirits of Hel! why doe ye stay? Why teare ye me not in pieces? Why doe ye not bring me to nothing? These, & such like words, shall the Soule vtter againſt ỳ Flesh, with exceeding rage & hatred: the which notwithstanding it loued so well, when it was here on earth, that it worshipped the same, for a Lady, and a God: and, to fulfill the lustes there-of, it feared not to violate and breake the Law and Cõmandements of GOD.

23 And, when all are risen againe, and gathered together, into the places which GOD hath appointed for His iudgement; then shall He appeare in ỳ Clowds of Heaven with power, & great Majesty, whom GOD hath ordayned to bee the Iudge of the quicke and dead. And He shal not come alone, but accompanied with an innumerable multitude of Heavenly Princes.

24 The feare which shall come, by reason of that Majesty, shall bee so great, that the Prophet Isaias saith, They shal goe into the holes of rocks, & into the caues of the earth, frõ before the face of the LORD, and from the glory of His Majesty, whẽ He shal arise

Isa. 2.

to

to destroy the Earth. And, th' Apostle, sayng Iohn, addeth; I saw a great whyte Throne, & one that sate on it; frō whose face fled away both the Earth & Heaven. For, as when the Ocean flod swelleth, they are wont to tremble which dwell vpon the shore, & yet can take no harme: Euen so, when the LORD beginneth to powre forth His wrath and indignation vpon the wicked; the Saynts also, and Angels, & men which are in no perill, shall, after a sort, tremble & feare. If therefore, the Iust shall feare and the Pillars of Heaven bee shaken: what shall the wicked and vngodly doe? Apoc. 20.

25 And, in very deed, so soon as the LORD appeareth there shal be heard immediately a great cry & howling amongst ỹ Nations: for then (as the LORD Himselfe saith) shal all the kinreds of the earth mourne: & they shall see Him whom they pierced: and they shall lament for Him, as one mourneth for his sonne; and bee sorie for Him, as one is sorie for his first-borne. O! how many causes of weeping & mourning, shall miserable and vnhappie men then haue? They shall weepe, because they shall see, that their evils & miseries are past all remedie. They shall weepe, because they shall see, that their repentance is too late, & vnprofitable. They Matth. 24. Apoc. 1. Zach. 12.

shall

shall weepe, because they cannot appeale from God's sentence; neyther can flee the iudgement at hand: and it shal seem a thing intollerable, to be at the iudgement, and to heare the sentence of ever-lasting condemnation. They shal weepe, because whē they lived heere, they despysed those which forewarned them. They shal weepe, because the pleasures, which are gone as a shadow, haue brought vpon them endlesse sorrowes and torments. To be briefe, (as men beset on every syde, and brought into inevitable strayts, destitute of all counsell and hope) they shall weepe, because they shall see, that they cannot prevayle any thing at all; neyther with weeping, nor yet with scratching and tearing of themselues.

26 Neyther will the Iudge be moved, by any means, with these cryes and sorrowes; but will rather separate the Weepers, from those that rejoyce: That is to say, the wicked, from the Godly; even as a Shepheard divydeth the Sheepe, from the Goats: and shall set the Godly on His right Hand, and the Wicked on His left.

27 And then He will begin to discusse the cause of every one; and Hee will not forget any one offence: For, we shall se all things registrated in perfect Bookes; by which Bookes,

Bookes, all men shall be judged. I saw (sayd sayncte Iohn) the dead, both great and small, stand before God: and the bookes were opened: and another booke was opened, which is the Booke of Lyfe: and the dead were judged, of those things which were written in the bookes, according to their workes. So that all our workes are written in those ever-lasting bookes. Thou hast scarcely cõmitted an adulterous thought, but the same wickednesse is written in God's Booke. Rev. 20, 12.

28 And not only Church-robbings and Sacrileges, Patricides, Periuries, and such lyke faults; but also impure thoughts, and vyle wordes, the neglecting of good workes, or the same done to no good ende, shall bee brought vnto iudgement. For, so great is the excellencie and estimation of Christian integritie, and puritie, that no one, or the very least spice that may bee, is not permitted to Christian Men.

29 The case standing thus; where-of, I beseech you, cõmeth it, that there is in vs so great loosenesse, so great carelesnesse, so great loathfulnesse, and such securitie? Doe wee not flatter our selues, when so great iudgement hangeth over our heads? Holy was ỳ Prophet David, a Man after God's owne Heart; & yet he so feared this iudge-

judgement, that hee sayde, Enter not into judgement with thy servant, O Lord, for no man living shalbe justified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet hereby I am not justified, it is the Lord that judgeth me: as if he should say, therefore I dare not pronounce my selfe just, because hee that judgeth me, is the Lord. For, such are the eies of the Lord, ỳ the stars are not cleane in his sight: & manie times his eyes doe behold wickednesse, where we see nothing but holinesse. Holy also was the friend of God Iob, and yet he said, What shall I doe when God ariseth to judgement? & when he maketh inquisition, what answere shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so just and simple, that hee could say without lying, I was an eye to the blind, and a foot to the Lame: and againe, My heart doth not reproue me in all my life: why (I say) is a man of such singular innocency, so afraid of Gods judgement? Namely, because hee knoweth that God hath no eyes of flesh, and that hee judgeth farre otherwise than men doe.

3 Moreover, when all mens causes are diligently discussed and examined, ỳ Iudge will

will pronounce against the wicked, the irrevocable sentence of eternall damnation: Depart frō me, ye cursed, into everlasting fire, which is prepared for the Devill & his angels: O bitter word, which will make the eares of the that heare it, to tingle! O sentence intollerable, which depriveth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the figtree, and immediately, not only the leaues, but also the body & rote were wholly withered: even so, that fearfull curse of the last day, shall be no lesse effectuall. For on whomsoever it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall never more be able to doe, to speake, thinke, or to hope for any good thing. Matth. 25. 41.

31 Then therefore the wicked being stricken with this thundering Sentence, will lift vp their mouthes towards Heaven, and spue forth their shamefull blasphemies against God the Iudge: they will curse the day and the houre wherein they were borne, and their Parents which begot them, & the wombes which bare them, the aire which gaue them breath, and the earth which hath borne them: but they shal not bee suffered anie long time to speake

these things against the Iudge.

32 For suddenlie the Spirit of the Lord shall overwhelme them, and shall with great violence cast them downe headlong into the deepe, as in S. *Iohns* Revelation appeareth in these words: Then a mighty Angell tooke vp a stone, lyke a great Milstone, and cast it in the sea, saying, with such violence shall the Citie of *Babylon* bee cast downe, and bee found no more. And agayne, Whosoever was not found written in the booke of lyfe, was cast into the lake of fire. And this deepe shall bee shut vp with gates of brasse, and with yron barres which cannot bee broken with any force, nor cut in sunder with anie Arts: and there they shall drinke of the cup of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

Apoc. 20. 15.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of everlasting glorie) shall haue in their mouthes the praises of the Lord, & giving of thankes, and shall with singing, and with mirth, extoll the Name of their Lord & God, with whom they shall raigne without end.

34 But although wee heare of these things often: yet nevertheless, we are not awaked

awaked from the sleepe of sin, before we be overwhelmed with the night of death & of darkenesse. Why doe we, which haue this time, now look for another time, which peradventure we shall neuer haue? Now is the accepted time, now is the day of salvation. There is nothing more profitable for a mã, than to know his time: and therefore in our worldly businesse we obserue times and seasons, as a conuenient time to ayre, a fit time to sow, to plant, and such like. Yea, the brute Beast, by the instinct of Nature, can make choyse of his time for benefite. The Swallow, when winter approacheth, prepareth himselfe to take his flight into a warme Countrey. The Bee, and the Ant in the time of Summer, prepare their foode against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brute Beasts deuoyde of reasõ, haue this foresight, to make choyce of time for their good; and if man himselfe in a worldly regard, can make choyse of a fit and due time to get earthlie and transitory things; how much more prouident ought hee to bee for heauenlie things, that to attaine these, hee lose not his fittest time to attaine saluation?

35 The old world that lived in the dayes

of Noah, knew not their tyme, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their tyme, and that brought fire and brimstone from heaven upon their heads to their destruction. The foolish Virgins knew not their tyme, and therefore when their Lord came (they being altogether unready) were shut out of the Lords joy.

Let vs then know the season, how it is tyme now that wee should awake out of sleepe. Let vs watch and bee sober: for they that sleepe, sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober, lest the darkenesse come vpon vs, wherein we can neither walke, nor worke.

Rom. 13. 11. 1. Thess. 5. 6. 7 8.

Let vs alwayes have before our eyes that day tyme wherein wee shall appeare before God and his Angels, and before the whole world, to answere our cause: and either to receive a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that wee have heere but a verie short tyme limited vnto vs: wherein wee must so indeavour our selves, that for short and transitorie things,

things, we lose not that which is eternall.

If wee haue this consideration of that great day of the Lord, we shall not only be the more secure in death, but also bee the better prepared to meete with our Lord and Sauiour, when hee shall come to Iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

Here is nothing that the Deuill laboureth more, than to perswade men that there is no hell; that so the more easily he may leade them thither, as it were blinde-fold (by the way of sins) while they haue no feare of any punishment: euen as theeues are to be led with a vaile before their faces, when they are going to the Gallowes, and as Ezechias was serued, whose eyes Nebuchad-nezzar commaunded to bee put out, when hee was carried away captiue into Babylon.

2 But it may bee shewne by many rea-

sons and authorities, that there is a Hell. For as Princelie Magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, & a Prison for the worst: even so, the King of Kings, & Lord of all glorie and principalities, hath a Pallace, wherin there are many mansions, (as our Saviour Christ in the Gospell testifieth) which is the Kingdome of Heaven: & he hath also a darke Prison or Dungeon, which is Hell.

3 The Law of Nations requireth, that malefactors for their offenses, be driuē into exile for ever: even so, God doth banish frō his presēce the impenitent sinners into hel: For it is sayd of *Dives*, that he died and was carried into Hell. And the Prophet saith; Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, & their pompe, and he that rejoyceth among thē, shall descend into it. And S. Iohn sayth: that the fearfull and vnbelieving, the Murtherers, the Whoremongers, Sorcerers, and Idolaters, & all Lyars, shall haue their part in the Lake which burneth with fire and Brimstone: which is the secōd death. And Christ Iesus sayth, Feare him, which hath power to cast body and soule into Hell.

Luke. 16.

Esa. 5. 14.

Apoc. 21. 8.

But

4 But forasmuch as God hath not made death, nor the kingdome of hel vpon earth, we must vnderstand, that the principal practiser of this Hell, is Sathan the Prince of darknes, who (being in his first creation a bright shining Lucifer, beatified as a precious stone, and more excellent than all the Angels of heavē in resplendent brightnes) through his pride against God, lost his light, glory, and beautie, and as he was worthy, became a foule fiend, dejected from heaven into this Elementall world, lower than all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 2.

5 I saw (saith S. Iohn) a starre fall from Heaven to the earth, and to him was given the Key of the bottomlesse pit. Further, he sayth, There was a battell in heavē, Michael and his Angels fought against the Dragon, and the Dragon fought & his Angels, but they prevailed not, neither was their place found any more in Heaven. And the great Dragon, that old Serpent, called the Devill and Sathan, was cast out, which deceives al the world: hee was cast even into the earth, & his Angels were cast out with him. And being thus defeated, hee now never ceaseth compalling the whole earth but in his circuit seeketh Like a roaring Lyon, whom hee Rev. 9. 1. Chap. 12. 7. 8. 9. Iob. 1. 7. 1. Pet. 5. 8. Luke, 22. 31.

he may devoure. For the which cause S. *Iohn* pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea, for the devil is come down vnto you, which hath great wrath, knowing that he hath but a short tyme. Apoc. 12. 12.

6 For albeit the world seemeth to be the Parent, the bringer forth, & nourisher of bodies: yet is it the prison of Spirits, the cell of soules, and a place of all wretchednes & paines. For, as the world is a place of sin & transgression, a station of pilgrimage, and of woe, a habitation of waying, and of teares, of trabell, and of wearines, of carefulnesse, and of shame, of moving, and of changing, of passing, and of corruption, of insolence, and of perturbation, of violence and oppression, of deceit, and of guile, and finally, the lap-stall of all wickednesse and abomination: so also by Gods Justice it is appointed the place and pit of punishment, and everlasting torment, wherein the evill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, have endles paine without rest.

7 And albeit the Apostle calleth Satan a Prince that ruleth in the aire, yet is that rule so slaue-like, and his power so weakned by Ephes. 2.

by the Almightie, that when the Lord intended to punish the sonnes of *Adam*, and to strike the earth with tempests of lightning and thunder, he thereby also beateth Sathan and the whole rabble of his hellish fiends, that in their furie and rage, therewith they terrifie men by vgly shapes and apparitions, and by Gods permission (to murther men and beast) sometimes doe ouerthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behind them of the hellish place from whence they come. For it is not the Deuill, but the glorious God that maketh the thunder: and as testifieth *Syrach*, It is the sound of the Lords thunder that beateth the earth. Job. 1. Eccles. 43

8 Thus by Gods iust iudgement he rangeth like a run-agate in the Sphears of his hell, vntill the day of doome, for which season he is let loose, and yet with such prohibition and restraint, that in his malice he can proceede no further than shall seeme fit to the mighty Iehoua his Creator: and then hee shal receiue that punishment whereof S. *Iude* speaketh in these words; The angels which kept not their first estate, but left their own habitation, hee hath reserued in everlasting chaines vnder darknes, vnto the iudgemēt of Iude. 6.

of the great day: At which time there shalbe
2. Pet. 3. 13. a new heaven, and a new earth, wherin shall dwell nothing but righteousnes, when they are refined with the fire of Gods iustice, and then all ẏ creatures of these new heavens, and new earth, shalbe made perfect. For which perfectnes & restauration every creature waiteth, being now subject to vanity:
Rom. 8. 22. for the which they grone, that they may be
deliuered from the bondage of corruption, into ẏ glorious liberty of the sons of God.
2. Cor. 7. 31 For albeit ẏ fashion & forme of this world goeth away, (as saith the Apostle) yet their substances shal remaine, whether of the heavens themselues, or of the elements, or of men, all which shall abide for ever.

9 At this time of restauration, when all things shall become new, & when the dead are raised vp again to life in their corporall bodies, then shalbe prepared an out-set habitation, which shalbe a Chaos full of confusiõ, devoid of the first most excellent thing that God made, light: in stead thereof replenished with darknesse, a thousand times worse than the palpable darkness of Egypts
Exod. 10. plagues, wherein the burning & intollerable tormẽting fire giveth no light, & where the freezing cold which causes gnashing of teeth mittigateth nothing at all ẏ burning heat.

10 The

10 The holy Scripture, to inable the weake capacity of man, to comprehend and vnderstand the exceeding horror, and most fearfull torment of this place, calleth it a Bottemlesse pit, Tophet, a dungeon, deepe & large; the burning whereof, is fire & brimstone. The Lake of the second death, which burneth with fire & brimstone. And in regard of the howling, roaring, and scrighing in that place, it is compared to ẏ valley of Hynnon, neare Hierusalē, where the idolatrous people, at the sacrificing of their Children to the Idole Moloch, made a confused noyse of crying and howling, together wͭ singing and sounding of Instruments, that the pittifull scrighing of the Children, tormented in that devilish sacrifice, might not be heard. And for this cause Christ calleth Hell, Gehennon; which the Prophet David calleth the nethermost Hell. Revel. 20.

11 And albeit to men, which measure all things by Pphilosophy, and humnae reasō, it may seeme absurd, that fire should afflict the soules of the reprobate departed, & the damned Spirits in hell, for so much as the Agent is ever reputed more noble than the Patient; but no corporal body is more noble than the Spirit: and according to the minde of the Philosopher, in his Booke of gene-

Generation: Those things only are agent and patient in themselues, which communicate in the same manner: Yet in this point, as also in manie other things which leane onely on Faith, and not on humane reason, we must beleeue it, because ẏ word of God so deliuereth it. For the soule of Dives in Hell, cryeth, and shall cry for ever; I am tormented in this flame. Which is no Parable, but really acted.

Luke. 16.

This the is no imaginary fire, but a true corporall fire, working really vpon body & soule: on the soule, before the day of iudgemẽt, and on both together in higher degree of torment after the day of Doome: not by a proper vertue & naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell so to be beholden only by Faith, that humane reason cãnot conceiue it to be such, as it is deliuered to be in the word of God? Yea, verily: and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that *Saturnus* diuiding his kingdome among his sons, gaue the west part toward the lower Sea, to *Pluto* his youngest sonne: the

the East part to *Iupiter*, and the Ilands to *Neptune* of the Sea. And herevpon they feigned, that *Iupiter* was King and God of Heaven: *Pluto* of Hell: and *Neptune* of the Sea.

And to describe Hell, they could not bethink them of a more fit place in the earth, to make a resemblance thereof, than a certaine territory in *Italie*, betweene *Baie* and *Cumæ*, where the *Cimmerij* inhabit: a place in very deed so enbironed with high hilles, that the Sunne from the first rising to the setting thereof, never shineth there: by reason of which continuall darknesse, this Proverbe is vsed;

Cimmerijs tenebris atrior.

More blacke than the darknesse of *Cimmeria*. And here they place *Acheruſia*, a darke Dungeon, or way to Hell, out of which *Hercules* drew *Cerberus* the Dog of Hell. Thus these Poeticall fictions (grounded vpon earthlie darknesse) represent and set before vs that invisible darknesse, which no man ever living on earth hath seene, nor tongue is able sufficientlie to expresse.

13 Geographers tells vs of the mountaine *Ætna* in Cicilie, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt wt Ashes, in the winter-time Plinie.

covered

covered with Snow: the circuit of which mountaine is twenty furlongs, & is inuironed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherin be two great holes, called Crateres; out of which do rise somtims sundry great flames of fire, sometimes horrible smoake, somtims are blown out burning stones in infinite numbers. Besids the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearfull fiery flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine Ætna import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths forge: one while the blowing of Bellows: another while the sound of hammers, beating on a Stethy or Anvile: the noyse of knives made sharpe on a whetstone: and the crackling of fire in a furnace, and such like: very strange and admirable to heare.

15 Ba-

15 Navigators report, that there is a Sea in the voyage to the west Indies (called the Burmudes) which is a most hellish Sea for thunder, lightning, and stormes. Also they assure us of an Island, which they call the Iland of Devils: for that to such as approach neare the same, there doe not only appeare fearfull sights of Devils, & evill spirits, but also mightie tempests, with most terrible and continuall Thunder, and Lightning: and the noyse of horrible cryes, with scriching, doth so affright and amaze those that come neare that place, that they are glad with all might and maine to flie and speed thē thence with all possible haste they can.

16 Cosmographers also informe us of a certaine wonderfull whirle-pole in the frozen Sea, not far from the land, towards the Islands of the Hibrides: whereunto all the waues of ẏ sea haue their course from far, which their conueying themselues into the secret receptacles of nature, are swallowed up, as it were into a bottomlesse pit: and if any ship chāce to passe this way, it is pulled & drawne with such violence of the waues, that eft-soones without remedy, the force of the whirepole deuoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings,

workings, or els will account them no better than Fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with woful experience they shall feele) that these & many moe wonderfull workes of God in earth, & his wonders in ỹ deepe (beside his counsels & judgements revealed in his words) doe assure those which fear God ỹ there is a Hell.

18 Who is so ignorant, that he doth not see and know, how in all things both naturall & supernaturall, there is an opposition and a contrariety? And therfore also a God, and a Devill, a Heaven, & a Hell. This Hell, in the day of doome (as touching the paines and torments to be layd on the Devill and his adherents) shalbe therein so inlarged & redoubled, that the darknesse of Cimmeria, and all the darknesse of the earth, beside the fire in the region that compasseth the earth, the fierie flames, lightnings, thunder, and tempests, the smoake, terrible noise & roaring in the Mountaine *Ætna*, the fearfull visions neare the Iland of Devils, the chilling cold, and frozen Ice in *Frigida Zona*, the in-draughts & swallowing Gulfes of waters, the whole barrennesse of the Earth, with all bitternesse, stinch, and whatsoever else may offend the senses of damned men,

(the

(the punishments of sinne) shalbe gathered together into one Chaos of confusiō, whereinto Satan, with his Legions of damned Spirits, (which are now for a time let loose to remaine & converse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, and in the waters, and where it hath pleased God to appoint thē) shalbe plunged for ever and ever.

19 Therefore, let Hell be where it hath pleased God in his secret counsell to place it, to men vnknown: whether in the North, or in the South, vnder the frozen Zone, or vnder ỹ burning Zone, or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception: For, most true it is, that Saint Gregory sayth, The wicked shalbe cast into vtter darknes, that they may there gnash their teeth, which delighted heere in nothing but gluttony. For heat & burning cōmonly make men to weepe: & cold causeth men to beate & gnash their teeth. In Hel (saith he) there shalbe cold intollerable, fire vnquenchable, the Worme immortall, stinke that cannot be indured, darknesse palpable, the horrible scourges of Devils, and the fearfull sight of Devils.

Greg. super illud Mat. Ejicientur in tenebras.

20 Thus much then wee learne hereby concerning Hell, that it is a most fearfull & hor-

horrible place, into which the soules of all that liue vngodly in this present world, & in vnbeliefe, are carried after death, by the deuil and his Angels: euen as contrariwise the soules of Gods children, which liue in his feare, & in Christian obedience in this world, are carryed vp into Abrahams bosome, as Lazarus was; and are in the hands of God, where no torment can come neare them. For, as S. Gregory sayth, Inasmuch as the wicked haue in this life, forsaken their Creator both in body & mind, they shall in Hel fire be tormented both in body & mind together. And now ỹ we haue hitherto spoken at large cõcerning hel, it resteth ỹ somewhat be declared, as touching the paines & torments that are now, and shalbe for euer in the same: In ỹ which, albeit there is but one fire, yet (S. Gregory sayth) It doth not torment sinners after one manner. For euery one shalbee punished according to the quality and quantitie of his sinnes.

21 As in sin there are to be seene two turnings, namely, a turning away from the chiefe & increat good or felicity, called *Summum bonum*, and a conuersion, or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall be

be found two sorrows: The one, which shal arise of the losse of everlasting blessednesse, and the other, which shall arise of the paine and torments which shalbe brought vpon the body and soule. Both which sorrowes and torments, these scholemē call the paine of losse, and the paine of sence.

22 But first of all, we will speake of the losse of felicity, which is the greater punishmēt. There cannot be imagined or devised any paine or punishmēt so grievous, which is comparable to the losse of felicitie: for if to liue in exile & banishmēt in a close prisō, frō our deere friends in this world, it may seeme a punishment, how greatly will that separation from God torment vs? whose only sight is so great happines, that suddēly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishmēt, and almost the greatest of all other, when for some great offenses they were compelled to forsake the City & company of Citizens, and to dwell in certaine desart Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, & had gotten heavē for earth) said, as a mā amazed, How beautifull is Italie! how faire are ye regions

thereof! What godly fields! What pleasant fruits! What famous Cities! How great humanity of Citizens! What an excellent Commō-wealty! And so forth. How great griefe and sorrow thē shall they feele which are absent from the Pallace of Heauen? From the Commō-wealth of Saints? From those most happy Regions, where Peace, Charity, Tranquillity, and Ioy reigneth? where the voyce of prayse and reioycing, & continuall Allelujah is sung? And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shalbe compelled to dwell for ever in most filthy prisons, and as it were, in a sinke of all filthinesse, where there shalbe no order, but continuall horror: where there shalbe no voyce, but of such as mourne, and blaspheme: where there shalbe heard no sound, but of beating rods, and whips: and with a rabble of all sorts of Devils, both barbarous and cruell, and also in the company and fellowship of most wicked men?

24 Then shall their eyes be opened, then shall the vaile bee taken away from before their face then shall they see with exceeding sorrow, that betweene the everlasting Felicity & these fraile & transitory things, there

is incomparable difference, when they shall behold most evidently, that they haue lost the ioyes not to bee told, and permanent for ever, for shadowes and dreames.

25 There shalbe so great sorrow, that although the damned do know, that all accesse vnto everlasting blessednes is shut vp from them, and that there is a most great Chaos, & vniversall confusion set betweene them and the place of the elect and blessed, yet being compelled with a certaine naturall desire, they shal not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord, open our hearts, and giue vs grace to seeke thee while thou art to bee found.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of Heaven, and to the hatred of Christ, when he shall say, I know you not: and to this reproch & checke, When I was hungry and thirsty, yee gaue mee no meate nor drinke, &c. For we shal more easily endure a thousand thunder-claps, than to haue his most meeke and loving countenance turned away from vs.

Matth. 25

27 Moreover, the losse of this felicitie, bringeth with it selfe the losse of all good things

things. For the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmony: their taste shall haue no sweet or savory thing to delight it: their feeling shall haue no soft thing to serue it: & their smelling shal haue no fragrāt savours to refresh & comfort it. For they which shalbe once shut out from the company of God, are at one instant drowned in the Ocean of al calamities and miseries, without hope of deliverance. Let vs then deepely weigh and consider, how great a matter it is to lose Felicitie.

28 Now let vs come to entreat of that torment, which is therfore called the paine of sense by the schoolemen, because it is alwaies layd vpon the outward senses of the body, as vpon the inward faculties of the minde. And that wee may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule, which shalbe vexed in hell with wonderfull torments. The first, is that which the Grecians call Phantasia, and wee, Cogitation. The second, is Memorie. The third, is Understanding. And the last, Will.

Cogitation.

29 Cogitation therfore, shalbe most vehemently vexed, with the feeling of those torments, into the which both the body & the

the minde shalbee cast. For, if now some great griefe doth so posses our cogitation, that a man cannot, would he never so faine, but thinke of that griefe; what will the torments of Hell doe in the minds of the damned: which shalbe greater, without all comparison: Therefore, cogitation shall increase their griefe and sorrowes, & those sorrows shall whet and stirre vp cogitation, & they both shal so feed one another, that they shal leaue no place of rest, neither in the minde, nor in the body of the damned. Those therefore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: & they which disdained here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell tormentors.

Holy meditations, are as a bridle to lust.

30 Farthermore, the Memory shalbe no small crosse to the mindes of the damned, when they shall begin to cal to minde their former delights, and the pleasures past, for ỳ which they are now come vnto those torments. For then too late shal they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shal much more vehemently be tormented, when they shall compare

Memoria.

the brevity of the pleasures past, with the eternitie of the present sorrows. For, what Mathematician so skilfull cã be found out, which cã declare to vs how much greater that everlasting time shalbe, than the time of these transitorie pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experiẽce that their pleasures were most momentany, & that they are gone as a dreame and shadow, and that their sorrowes shall haue none end?

Vnderstanding.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intollerable crosse. In this faculty shal the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is sayd, that their worme dieth not, & the fire shall not be quenched. For as ỳ worme hath his originall from the wood, & yet doth it continually eate & consume ỳ wood wherof it commeth: even so this worme springeth from sin, & holdeth a perpetuall warre with sin, and is nothing else but a continuall repentãce & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for thẽ they haue lost the Kingdome of Heaven, and haue incurred

curred those vnspeakable torments. This worme of the damned, resteth neither day nor night: but biteth and gnaweth continually, and feedeth vpon the bowels of those miserable men, alwayes bringing to their remembrãce ỳ notable opportunitie which they had here in earth, not only with very small labour to haue escaped those punishments, but also without money, or money worth, to haue gotten the Kingdom of heauen. Therfore they shal euermore contend with themselues, & say: O miserable men that we be, to whom the kingdom of heauen was somtimes offered freely to receiue & possesse, the which the Preachers of Gods word did humbly & louingly beseech vs to imbrace, and we refused! If we had truely repented vs of our sins, all had bene forgotten. How small a thing had it bene to haue tepented? If we had craued mercy, we had easily obtained it: if we had called for help & grace faithfully, it had bene at hand: if we had giuen but a cup of cold water for the Lords sake, we had not bene rewarded. But now we fast continually, & shalbe tormented: we shalbe afflicted, & shall reape no fruite thereof. O that golden time misspent! How is it now gone, and neuer shal returne againe! Who bereaued vs of our

cares;

cares? Who shut our eyes? Who stopt our eares? Who so bewitched vs, ẏ we never thought vpon these punishments, that wee never had regard to these tims, that we never foresaw this misery, & which we harkned not vnto them which forewarned vs?

32 And if the Vnderstanding shall feele these things, what shall we then say of the Will, which is the chiefe & principall cause of sinnes? The Will therefore shalbe evermore tormented wᵗ a certaine outragious envy, which it shall conceive of the honour and glory of Almightie God, and of all the Saincts of Heaven, according as it is set downe in ẏ Psalms; The vngodly shall see it, & it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the Wills of these sinners, there shalbee joyned with envy, extreame hatred against God: from whence shal arise horrible curses, & blasphemies, which shall never cease in their mouths. For whē they shal perceive, ẏ there is no hope any more to recover their salvation, & shal also be assured ẏ they shall at no time come into the favour of God, and that their torments shall never have end: And farther, when they shall see, that it is God himself which keepeth them, as it were fall bound

Will.

Psal. 112.

Heare and tremble, O yee wicked and prophane.

bound with chaines in these perpetuall tor-
ments: and that it is hee which doth from
on high cast down vpon them thundering,
tempests, and with his omnipotent breath
doth kindle those Furnaces of hel fire: then
they will rage & foame like mad dogs, and
will never cease from barking, frō blasphe-
mies, and cursed speaking. They wil curse
him because he created them, and adiudged
them to death, & yet dying, are never dead.
They will curse his punishments, because
he tormented them so vehemently. They
will curse his benignitie, because it is now
turned into severitie. They will curse his
crosse, and his blood-shed vpon the same, be-
cause it hath bene profitable to so many, &
nothing availeable vnto them.

From wic
ked blas-
phemies,
good Lo
deliver v

33 To conclude, they will curse all the
Saincts & Angels of Heaben, because they
shall see thē in ioy and felicity, & themselues
in everlasting misery. This shall bee their
perpetuall symphony & melodie: these their
Evening and Morning Songs: these their
Psalmes & Hymnes, which they shall sing
in these dolefull Temples of Devils, where
they shall haue fire & brimstone, in stead of
Frankinsēse, and the noise of stripes with
whips and nailes, which shal enforce weep-
ing, howling, & gnashing of teeth, in stead

of

of Organs, Trumpets, Cornets & Harps.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicitie, and which the inward faculties of the minde doe suffer, which haue bene shewns to be the greatest, and vnspeakable. Now also we will show, that to bee an exceeding sorrow, which the very torments shall worke in the externall senses of men.

35 Therefore as the reward of the blessed is not som certaine particular goodnes, severed and divided frō other good things, but a certaine commō and generall good or felicity, wherin all good things, all delights, and pleasures are contained: So the paine & torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of al the members and senses together.

36 If the sorrow and paine of a woman travelling in child-birth be so great, and so generall, that it invadeth every part; what shal becom of thē, vpon whom all manner of sorrows shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intollerable shall the paine of the damned be, when

when they shall wholly burne within and without? Which of you (saith the Prophet Isaias) can dwell with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in Hel, where one drop of cold water wil be more worth, than all the jewels of the world, though only to coole the tongue.

37 All the senses of the body shalbe there tormented, and that not with heate only, but also with extreame and most freezing cold, as Gregory affirmeth in these words: In Hell is intollerable cold, vnquenchable heat, an immortall Worme, a stink not to be endured, a scourge ever striking, darknesse palpable, a fearful vision of Devils, confusion of sins, and a desperation of al good things.

38 This endlesse miserie shall inforce thee to howle and crie, Cursed bee the day wherein I was borne: and let not the day wherein my Mother bare mee, bee blessed. Cursed be the mã that shewed vnto Father, saying: A man-child is borne vnto thee, and comforted him. Cursed be he, that bee slue me not, even from the wombe, or that my Mother might haue bẽn my grave, or her Wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes

should

should bee consumed with shame?

39 Three things among many other torments, shall inforce the wicked to blaspheme and curse: first, that before the day of doome they daily see the downfal of those into hell, of whose damnations they themselus have bene the authors. And for this cause Dives in Hell prayed Abraham, to send Lazarus to his Fathers house, to forewarne his Brethren, that they might not come into that place of torment.

40 Secondly, because in Hell the waters which they could with might serue for their refreshing, shall bee like the burning pitch, which shall neuer be quenched; the smoake whereof shall ascend for ever.

41 Thirdly, because they shalbe gathered together, as the Prisoners in the pit, & faggotted vp in a band, like a bundle of sticks for the fire. For, as Heaven is (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, maiesty, and power of God, being placed aboue all Orbes & Spheares, and far beyond all circle & compas of mans capacitie: euen so, Hell is limited in a small Orbe, capable of no more than the damned, & the Instruments of their torments; which cannot bee very spacious, in regard the whole earth is much

much lesse, thã ꝯ circumference of the Sun. The straitnes of which place shall bring to ꝯ huge heaps of ꝯ damned, packt vp therin, increase of torment, w̃ palpable darknesse.

42 Now, if this hell were but a tempozall paine (as Origen thought) then hope wold cheare the tormented sinner: but the tozments are eternall, & the tormented quite destitute of hope. The wozme of conscience is there foz eber without solace, & gnashing of teeth shalbe cõtinually without gladnes. Thus the tozments of the damned, shall cõtinue so many Wozlds, as there be stars in the Firmament, as there bee graines of Sand by the Sea shoze, and as there bee dzops of water found in the Sea. And whẽ these Wozlds are ended, the paine and tozmẽts shal not cease, but begin afresh: & thus this wheele shall turne round without end.

43 Foz, when the motion of the *Primum Mobile*, & of the heabẽs shall cease, then shall time also cease. Now in this wozld, there is a time past, now there is a time present, and a time to come: but thẽ there shalbe no time past, noz any time to come: no weeke, no month, no peare, noz any variation of time. It shalbe as the day whereof the Pzophet speaketh, which shalbe neither day noz night. This shall be a very long day: foz

it

it shall be for ever and ever. For one day is with the Lord, as a thousand yeares, and a thousand yeares, but as one day of darknesse, and of blacknesse.

45 What man, considering these things, will endure these Hellish torments everlastingly, to enjoy for a little while ỹ vaine pleasures of the flesh? Although a man by living in sin, might procure vnto himselfe the wisdome of Salomon, the strength of Sampson, the beauty of Absolō, & Sulanna, the riches of Cræsus, the power of Augustus, and the yeares of Methusalah: what wold all this profite at last, if after a while, being in death, thou canst never deliver thy Body frō the wormes, nor thy Soule from hell fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy ende of thy Pilgrimage.

CHAP.

CHAP. V.

Concerning the ſmall number of them that ſhall bee ſaued.

STRYUE to enter in at the narrow gate: for manie, I ſay vnto you, will ſeeke to enter in, and ſhall not bee able, *Luke* 13. With what purpoſe and meaning hath the Lord vttered this ſentence? Verily, to no other end (as may bee gathered by the words going before) than to ſhow, that there are few in number which are ſaued, and many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that be ſaued? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwere he taught, that there were but few which ſhould be ſaued, and alſo rendzeth a reaſon why they were but few: Striue (ſaith he) to enter in at the ſtrait gate; for many, I ſay vnto you, will ſtriue to enter, and ſhall not bee able: the which is all one, as if hee had more

plainly ſaid, they are but few that ſhall be ſaued: and that for no other cauſe, but for that the gate of life and ſalvation, is ſtrait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hee ſo often-times repeateth, Many are called, but few are choſē: And when he cried againe, Wide and broad is the way which leadeth to perdition, & many there be which enter there-at: but narrow and ſtraite is the way which leadeth vnto life, and few there bee which find it. Matth. 20. 16.

4 This thing, Iſaias ſetteth before our eyes by a very plaine, and yet fearfull ſimilitude: for thus hee ſpeaketh, Surely thus ſhall it bee in the middeſt of the Earth, among the people, as the ſhaking of an Oliue tree, and as the Grapes when the Vintage is ended. Iſaias, Chap. 24. 13. Theſe ſhall lift vp their voice, and ſhall ſing praiſes, when the Lord is glorious and magnificent: that is to ſay, how ſeldome doe Oliues hang vpon the tree after they were ſhaken? and how ſeldome are Grapes found vpon the Vines after the Vintage? euen ſo few ſhall bee ſaued out of the number of men. Who will not tremble? who will not forget his ſport and

and mirth, and delights, if hee beginne to thinke vpon this thing?

5 Againe, in Esdras it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shalbe saved. We see hereby, that even in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few: vnprofitable Hearbes spring every where, but wholesome and medicinable Hearbs, are more geason. 2 Esd. 8. 2. 3.

6 How many millions of Infidels, Barbarians, Turks & Iewes, which remaine in the darknes of their own ignorance, are damned? And among Christians, so many as hold not their profession truelie, or otherwise, are evill livers therin. And before the comming of Christ, all the world went the broad way to damnation, for many thousād yeares together, excepting a few Iewes, which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saved.

7 If this be so, that God daineth so many thousands for one that he saveth, how is it

true that his mercy is aboue all his woꝛks, and doth ſurmount his iudgements? Foꝛ if the number of the damned, doe ſo much exceed the number that are ſaued, it may ſeeme that the woꝛke of iuſtice doth exceede the woꝛke of mercy.

8 To this obiection it may thus bee anſwered: Firſt, that mercy may bee ſayd to exceede his iuſtice, foꝛ that our whole ſalvation is of his mercy, and our damnation of our ſelues, as from the firſt and pꝛincipall cauſe thereof, Thy perdition is onely from thy ſelfe (O Iſrael) and thine aſſiſtance to doe good, is onely from mee.

9 Secondly, in that he deſireth that all men might be ſaued. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is conſtrained to execute his iuſtice by our obſtinate behaviour onely, Math. 23. 37.

10 Thirdly, in that hee vſeth many meanes to ſaue the dãned in this life. Firſt by calling them, & aſſiſting them ſomtimes with his grace to do good, by moving them inwardly with infinite good inſpirations: ſecõdly, by alluring them outwardly with exhoꝛtations, pꝛomiſes, and examples of others: thirdly, by aduerſities: fourthly, by pꝛoſ-

prosperities: fiftly, by giving space to repēt: laſtly, by threatnings. This muſt needes make the very damned confeſſe in hell, that his Iudgements are nothing comparable with the greatneſſe of his mercies.

11 But to returne to our purpoſe: ſeeing they are ſo few that ſhalbe ſaued; if they be cōpared with thoſe which ſhall perish, Iſaias ſaith full truely, Theſe ſhall lift vp their voyce: they ſhall ſhout for the magnificency of the Lord: that is to ſay, when (the kingdome of Antichriſt being finiſhed) Chriſt ſhall come in the cloudes of heaven with power & Maieſtie; when he hath caſt innumerable multitudes of the wicked into hell fire; when he hath iudged all blaſphemers, all fornicators, all drunkards, and vncleane perſons to eternall torments, and when he hath tumbled downe headlong all proud perſons; when thoſe few which are left, ſhall lift vp their voyces, and ſhall breake forth into the praiſes of the Lord.

12 Now, let all men which are lovers of themſelues, eate, & drinke, play, laugh, liue in ſecurity, and giue themſelues to delights, and they ſhall ſee what will come vpon them ſome after. Verily, if they be but a few that be ſaued, theſe are not like to be of the nūber: but are rather to bee reckoned among

those which play vpō the Cymball & Harpe: living in prosperitie and pleasure all their daies, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauiour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate, by which we are cōmāded to enter? Surely, no other thing, than Christ himselfe. For, in another place he saith plainlie, I am the dore, by me if any man enter, he shalbe safe. And againe, I am the Way, the Trueth, and the Life.

John. 10. 9.

John. 14. 6.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on ỹ behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of David, and openeth, and no man cā shut, & he shutteth, and no man openeth: and this is done long since. For Christ then

Rev. 3. 7.

then opened to vs ỳ gate of everlasting life, when living hereupon earth, he was obedient to his Father, humbling himselfe to the death, ỳ most shamefull death of the Crosse. For, as the disobedience & pride of the first Adam, did shut up the gate of the kingdom of Heaven: so the obedience of the second Adam, and his humilitie, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the ende of the world.

17 But on our part this is required, that we strive and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receive those meanes to obtaine salvation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermõ he preached: Repent, and believe the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, & vnregenerate, therefore the gate of salvatiõ is called the strait gate.

Mark 1.15. Faith commeth by hearing the Word preached.

18 But some man peradventure will say, if the law of ỳ Lord be a strait way or gate, why doth ỳ same Lord in another place affirme, that his yoake is sweet, & his burthen

light? How doe these things agree? Striue you to enter by the strait Gate: &, My yoke is sweete, and my burthen light. The knot may be vndone many wayes. S. Chrysostome expounding ỳ Seuenth Chapter of S. Mathewes Gospell, affirmeth, that the Law of the Lord in it selfe is grieuous hard, but yet also, that it is light and swæte, if the rewards to come, and the torments to come bee considered. For the sufferings of this life, are nothing in comparison of the glory that shall bee showed vpon vs.

Matth. 11. 30.

Rom. 8. 18.

19 If the sicke man for the loue of his health, is very willing to drink most bitter potions: If the Husbandmã in hope of the Harvest to come, setteth light by ỳ scorching heate of Summer, & the pinching cold of Winter: If ỳ Merchant feareth not the dãger of ship-wracke, nor the lying in wait of Pyrats, whẽ he aduentureth for gold: If the Souldier for vaine glorie, & a shadow of honour, thinketh the burthẽ of his armour light, and is cõtented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commandeth, must bee easie & light to a Christian mã: especially if he consider that great & sempiternall glory which God promiseth to his Souldiers.

20 The

20 The holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnes, that ỳ God of glory would vouchsafe to giue thẽ the spirit of wisedome, & illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his Inheritance in the Saincts. For he knew that the greatnes of the heauenly reward was such, that ỳ only consideration thereof was able to make all grieuous & bitter things sweete and light. These cogitatiõs (saith S. Cyprian) What persecution, what torment, can ouercome? The mind which is setled vpon Religious meditations, standeth firme and stable: and ỳ same mind standeth immoueable against all the terrors of the Deuill, & threatnings of the World, being confirmed by a stedfast faith of the things to come. Ephes. 1. 8.

Cyprian de exhort. Martyrij.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors that we suffer here in earth, are not to bee accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is inlarged. In the beginning it

it seemeth hard & bitter: but by vse it groweth easie, by little and little: by the custome it is made light and sweet.

23 Heerebpon S. Bernard saith, The Commandements of God, at the first seeme importable; afterward not so heavy; thē, not heavie at all; & in the end they delight. To this agreeth ỳ saying of S. Hierō, Vertues are hard to him that first takes thē in hand, easie to him that profiteth in them, & sweet to him that exerciseth them. And S. Augustine saith, The paths of Equity, whē a man first entreth into them, are strait & narrow: but when he hath gone forward in them a time, they seeme spacious and broad.

Prov. 4. 12. Also Salomō in his Proverbs saith, I haue taught thee in the way of wisedome, & led thee in the pathes of righteousnes, wherein whē thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall. That is to say, before thou entrest, thou shalt bee discouraged: but when thou art entred, thou shalt feele little difficulty, or none at all.

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Vlysses should passe by those places where Circe a famous woman in Inchantmēts (wherby she turned men into beasts) dwelt

dwelt, carried with him a certaine hearbe, by the force wherof, he fortified himselfe against her power: the rots of the which are most foule and stinking, but the flowers most faire and white as milk. The purpose of Homer is hereby to show, that wise men (whom he describeth in the person of Vlysses) are wont to guard & fortifie themselues with vertue, which is stronger thã any armour of proofe: lest being vanquished with divers desires and lusts, they be trãsformed and made lik vnto brute beasts: & that vertue is like to ỹ said hearb, which hath black rots, and white flowers; for that the beginnings of vertue are hard & vnpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience, and daily vse proveth this. For there are many to whom if we should say thus, This must be your life hereafter: Ye shall abstaine from pastimes & pleasures: ye shall seldome walke abroad out of your houses: ye shal not hunt after feasts and banquets: ye shall not vse wanton dalliance with women: but ye shall follow your vocation at home, wherein ye shalbe conversant: and herevnto ye shall ioyne prayer, reading, & godly meditation. To this they would answer, We can in no wise performe this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdom of Heaven, & as it were with a strong hand, to resist their evill customes, to exercise themselues in good workes, and willingly to vse those remedies, which help to rot out sinne and wickednesse (as often prayer & fasting, the receiving of the blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures & other good bookes, the company and fellowship of good men) who doubteth, but ỹ vpon these religious exercises, there will follow such good successe, that the way of ỹ Lord shall bee opened vnto them more and more: and that in a short time they shall se themselues in the place wᵗ exceeding ioy of mind, whereinto afore they thought they should never come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously: And Salomon expresseth the same thing in other words, The righteous man rejoyceth to deale righteously.

28 More

28 Moreover, this question may be answered another way, if we say with Theophilact, that Christ as a strait gate, & narrow way, so called, not so much because he so is, but because he seemeth so to ỹ lovers of the world, to wealthy and rich men. For in very deede, if men were humble, if they wold lay aside many unprofitable burthēs, and put off the garments of the flesh, they would (peradventure) finde no straitnes in the way and gate of the Lord: whereas now they thinke upon nothing, but how they may rise continually, how they may ware fat in body, swell in minde, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselves with ỹ heavy burthens of the cares of this life. And what marvell then, if to such men the gate of the heavenly kingdom seeme to bee strait and narrow?

29 It seemed not a hard and straight way to the Apostles of our Lord: it seemed not so to them which succeded them in profession, who forsoke all that they possessed, & would needs follow poore Christ in povertie. For it cannot be expressed in words, how ample and large the way of the Lord shall bee made unto all them which can set their heart

heart vpon heauē, contemne earthly vanities, with great fervency of mind to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

33 Last of all, this may be added also for the explication of our question; that the law & Commandements of God are a straight way & gate, if they be considered by themselues, & alone. But if the grace and helpe of God be ioyned vnto them, they ought not to bee called a straight gate, but a sweete yoake, and a light burthen.

31 For this is the difference betweene the Law and the Gospell. The Law commandeth that we should be holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Deuill, but it gaue not vnto vs necessary armour and weapons to fight: It commaunded vs of carnall, to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall: It commāded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps, by which we may ascend into heauen.

32 Therefore the Law was a yoake, but not a sweet yoake: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth helpe and strength,

strength, that they may not only bee done, but also that they may be easily done.

33 Wherefore, the Gospell is a yoake, but sweet: it is a burthen, but light. It is also a straight and broad way: it is a sharp and pleasãt way. Let vs heare the words of the Prophet, saying: Because of the wordes of thy mouth, I haue kept hard waies. Behold a yoake & a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy Commandements I haue had a great delight, as in al mãner of riches. Again, I haue run the way of thy Commandements, when thou hast set my heart at libertie. Behold, a helpe of grace. Psal. 119.

34 For then the way is inlarged, and the course easily finished, when the heart is made spacious & wide with the fire of loue. What is ỳ cause that all the Saincts did so great and wonderfull workes, and were ỳ small, and the same not without the compulsion of the Law, many times? Surely, there is no other cause but this: they were fervẽt, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to me not to haue known as yet what the Gospell signifieth. For what doth the Gospell signifie? what grace? what the law of Loue? What the Holy Ghost?

What

What, Christ? What, Jesus? And what, a deliverer? But a deliverance, but libertie, and charity, but sweetnesse and felicity.

35 What this gate is, whereof the Lord speaketh, why it is called straight, we have hitherto showed: these words are to be considered, Because many, I say vnto you, shall seeke to enter, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind which doe not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of Heaven, but they doe not therefore enter, because they doe not seek to passe & enter by the straight gate, but by ỳ broade way. And of this sort are the Mahometans, the Jewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seek to enter, and to be saved: but therefore they enter not, and cannot be saved, because they enter not by the strait gate, Christ: but by the broade gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate, broad & wide, which leadeth the direct way vnto hell.

38 Behold and see what a wide gate Mahomet hath set open, hee hath taught nothing

nothing to bee believed which exceedeth mans vnderstãding: no Trinity, no Incarnatiõ, no Death, or Resurrection of the Son of God. Also he hath taught to hope for nothing which the eye hath not, nor the eare heareth not. The floods of milke, hony, and Wine, fulnesse of Venerie, and fulfilling of lusts, multitude of Servants, continuall sports and banquets; these he would haue to be the felicitie of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merite heaven by workes, to purchase vnto themselues with money, pardon for their sinnes past and to come, to redeeme their souls out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to haue absolution of their sins by confession to a Priest, with divers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner, all Heretickes, and Schismaticks, which cannot indure & abide the straits of this gate, doe open every one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which sucke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords Treasury and Sanctuarie, with Achalin: whereby they open the broad way of disorder and confusion, and a liberty to all sin and wickednesse: and yet by these gates which stand so wide open, a great multitude of men doe daylie enter.

41 All which the Lord calleth back with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely vnto life) and cannot: because they enter not in at the straight gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into Hell? Nay, rather if ye be wise, suspect & stand in feare of the broadnes of the gate, & of the facility of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And ẏ is true Christian faith, which for the deepenesse and excellency of his mysteries, requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late and therefore, desiring to enter in, cannot. For that gate was quickly, and at

the

the first, into the water of ỹ pole Bethesda, after the Angell had stirred the same, lust the benefit of healing: & great were the liberties & priuiledges which the Israelites had in ỹ great yeare of Iubile, which was euery fiftieth yeare: & he that challenged not his freedom in this time, afterwards lost it. Even so, now is the time of health, wherein the Archangel Christ Iesus, maketh the water of life effectuall to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of Heaven is set open: but the said water of life must haue his vse in time, or else it helpeth not: and whe the yeare of Iubile is past, the gate of Heaven will be fast shut vp. Euery mans life is his yeare of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life. Levit. 25. 10.

44 And because many, while they liue here are ouerwhelmed with the cares of this world: and passing on their way, doe promise vnto themselues a long life, and a large yeare of Iubile; ỹ Lord foreseeing their perill, doth after this maner carefully admonish them, Striue ye to enter in at the straite gate, as if he should say, vse no delayes in the way, but make hast, run apace while the yeare of Iubile lasteth, while ye haue tyme to repen-

repentance, and while the gate of salvation is open. For many shall seeke to enter in, but because they come too late, they shal not enter. They shall knocke in vaine at the gate, they shall cry in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

45 And for whom, I beseech you, are those things so often spoken? Are they spoke for those that are dead, & stand without, knocking, and saying, Lord, open vnto vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, & for vs: & to vs (I say) is this spoken: The gate of heauen is now opened vnto you, now is the time of your habile come, now the kingdome of heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunity, for ỳ gate will be shut much sooner than you thinke of, euen before you bee aware; then shall you be most miserable & vnhappy for euer: you shall desire but one houre to be given you of this most precious time, wherein now you make so little account, and it shall not be given vnto you. Matth. 25

46 There is a third sort of men, which seeke some enough to enter by the straight gate, but yet being ouercome with the

straitnes of the way, doe not enter in. To these the Lord speaketh, Striue yee to enter in by the strait gate, because many, I say vnto you, shal seek to enter, that is to say, they shall make a proofe, whether they can enter or not, but they shall make it dangerous: they shall essay, whether they can enter by those straits: but because they seek not with all their strength to enter, therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men which when they heare their sinnes and wickednesse by the word of God condemned, doe for a while purpose to forsak them, and to enter in at the strait gate of a vertuous life, and to forsak their drunkennes, fornicatiō, contention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter: but soone after, they returne with the dog to his vomit, and with the Sow to her myre againe.

48 And some many times renew their desires, they oftentimes conceiue the spirit, and yet never bring forth. But the Lord is not fed wt barren desires, it is not anough to haue a will to enter, but we must also labour & striue to enter. For I say vnto you, many shall seek to enter, many shall haue a

shall to enter, many shall haue a desire to enter, many shall prease to enter: but because they will not striue & labour with all their strength, therefore they shall not enter. For the Kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall Play at the Theater or Curten, one may not see many times, how men doe throng & shoue wt great labour, to enter in betimes, that they may heare and behold the same? for the which they thinke their paine, their time, their labor, & their cost wel bestowed. But in the Kingdom of Heaven there shall be such glorious sights, and so far excelling those worldly vanities, & prophane delights, that the beholders of them shall be made happy with the beholding thereof. And we must not tarry till our seruants goe before vs to prepare ye way, but euery mā by himselfe, be he rich, be he poore, be he noble, or vnnoble, euery one must seeke to prepare, and make his owne way, & must striue, labour, & indeauour all that he can, if he will be at those delightfull and happy sights.

50 These things considered, which of vs will not sustaine the labour and trauell, to enter in at a straight gate? Who will not willingly suffer himselfe to be pained and afflicted

afflicted for a time? I doubt not, but that there are many which wold enter, but they cannot, & therfore they cannot, because they know not how to enter. For without skill, we must not loke to enter by those straits and low gates. If the gate be lowly, & thou lukst to go in without stouping, wͭ a right vp body, not once bowing down thy head, it is not like ẏ thou shalt hurt thy forehead and yet be stopt from entrance. Evē so, the gate beeing strait, except thou know how to conforme thy selfe to the fashion of the crosse, and to enter, as it were stouping, or sideways, ẏ shalt desire to enter in vaine. Therfore, this is that which the Lord saith here, Striue to enter in at the strait gate: becaus many, I say vnto you, shall seek to enter in & cannot: & all because they cannot fashiō themselues to the crosse, and know not the manner of entring in vp the straites. Therefore, thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine wͭ thy self, to endure with a valiant mind, al māner of afflictions: and after this manner thou shalt easily enter.

5 Thus the Lord himselfe entered: for thus it behoved Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect have entred into the Kingdome of Heaven. For they all, following the figure of the crosse, with many tribulations, and with great labor, have entred into the straits of this gate.

52 But now to come to the last, and most unhappy seat of me, which do not only not think to come in, but also do not so much, as thinke upon any entrance. And how many thinke you, are there to be found in these numbers? Verily, there are very few which are not to be reckoned among this kinde of men. What man is he, that forgetteth not the feare of God, and his owne salvation? To how many doe these words agree? The Harpe and Viole, Timbrell, & Pipe, & wine, are in their feasts, but they regard not the work of the Lord. And again, They take the Taber & Harpe, & rejoyce in the sound of the Organs: they spend their daies in wealth, and suddenly they goe downe to the grave. They say also vnto God, depart from vs, for we desire not the knowledge of thy waies. &c. That is to say, we will not walke in that straite way which thou commandest vs to walke in, but we will goe the broad way. Iob. 21. 12.

53 When the Phrygians first became Christian, the Governor of the City desired to

to be resolved by the Bishop (who was the about to baptize him) of this questiō namely, whether those that shalbe saved, or those that shalbe damned, shalbe ẏ greater number? The Bishop answered, that ẏ greater number should be lost. And I (quoth the Governour) will doe as the most doe, and so refused his Baptisme. Many men at this day peradventure, will be ashamed openly to say thus as the Governour did, and yet in deeds proclaime it.

54 Wherefore the greater part of men shalbe adjudged to everlasting paines: few are chosen. Many goe the broad way: few there be that enter the strait gate: ẏ which is not onely proved unto us by words, but also by many types and figures of the Scriptures.

55 God in that old world, wherein Noah lived, entred into judgemēt with mankind, and destroyed the edil and the wicked with the flood, but saved the good and godly. And how many were saved in that great multitude? A few (saith S. Peter) that is to say, Eight Soules, &c. 2. Pet. 2. 5.

56 Farthermore, in the dayes of Abraham, by another figure, he setteth befor our eies, the small number of them that shalbe saved: for when he destroyed Sodome and

Gomo-

Gomorrah with fire and Brimstone from heaven, he among so many people saued onely three.

57 Moreover, in the time of Moses, God brought the people of Israel out of Ægypt, to plãt them in the land of Promise, a land flowing with Milke and Honey: all which things happned to thẽ in a figure, and were done to admonish vs, vpon whom the ends of the world are come. How many were there, think you, of this people, which came out of Ægypt? Sixe hundred & three thousand, fiue hundred and fifty, beside women, and Children, & old men. How many of this exceeding multitude entred into ỹ Land of Promise? No more but Iosue and Caleb. Num. 1. Num. 26. 65.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednes? But ah, how many were admitted to this blessednesse? Onely fiue: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shalbe saued (becaus there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Heretickes, & such lik, which without all doubt perish:) but also becaus among Christians, few shalbe saued. Wherfor, whosoeuer loueth God truly Matth. 17.1.

and

and his owne soule, let him labour and striue to enter in at the strait gate, passing the time of his Pilgrimage here in this life.

CHAP. VI.

Concerning Repentance without delay.

IEsus, the sonne of Sirach, giueth vs a very profitable admonition, to turne vnto God from sinne and wickednesse, so speedily as possibly we can, in these words: Because thy sinne is forgiuen, bee not without feare to heape sinne vpon sinne: And say not, The mercy of God is great, hee will forgiue my manifold sinnes; for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt bee destroyed. Chap. 5. 5.

Also, Salomō to the same effect, giueth vs most excellent counsell, saying, Remember now thy Creator in the daies of thy youth, while

while the evil daies come not, nor the yeares approach, wherein thou shalt say, I have no pleasure in them. Hereunto agreeth the saying of S. Augustine:

Age pœnitentiam dum sanus es: si sic agas, dico tibi quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti: that is, Repent thee while thou art in health: so doing, I say unto thee, thou art without danger, because thou hast repented, at what time thou mightest have sinned.

2 Although these Divine Testimonies might satisfie a Christian man, that their hope is vaine & full of perill, which deferre their conversion and repentance, albeit but for one houre: yet it shalbe showed by other reasons, that it may more plainly appeare, how needfull a thing it is for a man, with all speed to repent him.

3 There are foure principall causes, why a man cannot without great labour & difficulty forsake sin, and follow righteousnesse. The first cause is, a custome in sinning, the which being now made, as it were, another nature, can very hardly be overcome: For as Mithridates used to eate poyson so long, that nature in y end could very well brook and digest it, & the people called Cimmerij, are so well acquainted with darkenesse, where-

wherin they liue continually, that they cannot well endure the light: even so, men that liue continually in sin, and wickednesse, are so in vse therewith, as all things contrary vnto their custome, greatly offend them. By ẏ which custome (as Augustine affirmeth) dishonest & filthy things seeme vnto them honest and pure. And as houses and Lands, and other things by long continuance of time, bring to him that holdeth them, a Plea of Prescription, and being so prescribed, cannot be recovered without a great Priviledge had from the Prince: even so, sins and vices when they haue a long time by custome prescribed vnto themselues the minde of the sinner, men strine in vaine, except God the most mighty King, by a singular priviledge of his grace, do turne a stony heart into a fleshy heart. For, if sinne become, as it were, the wife of our youth, we shall hardly leaue it. O how easie (saith S. Augustine) is the entrance into sinne, but the comming out very hard! Therefore *Obsta principiis*, kill sinne in the beginning, then shalt thou not sin in Concupiscence, much lesse in practising of sinne; and lastly, in delighting in sinne.

4 The other cause, is the malice, and watchfulnes of the Devil, by which he holdeth 2 Tim. 2. 26.

deth fall his ſeruants and captiues. For he which committeth ſin, is the ſeruant of ſin, and is held in captiuitie vnder the ſnares of the deuill (as the Apoſtle teacheth) euen at his will. The deuill is that ſtrong armed man, which with great care & diligence ſtandeth vpon his guard. And yet as S. Auguſtine ſayth, *Non tam fortis eſt ſua fortitudine, quam noſtra negligentia*: that is, Hee is not ſo ſtrong by his owne ſtrength, as by our negligence. And although his power be very great, yet he ſeeketh not ſo much by force to hurt vs, as by his ſubtil ſuggeſtiõs: for which cauſe he did not aſke leaue of our Sauiour Chriſt, that he might caſt him downe from the pinacle of the Temple, but ſought rather to perſwade Chriſt to caſt himſelf down headlong. The ſerpent (in lik mãner) ſought not by force to cram Eue, but allured her to take it her ſelfe, that ſhe might, as it were, with her owne knife, cut her owne throat. The deuill will not break open the doore vpõ vs, but he muſt find it open & empty, ſwept and garniſhed, & then he will enter. And that he may thus make our ſelues the inſtruments of our own miſerie and woe, he ceaſeth not to tempt vs, neither day nor night: That (as S. Gregory ſayth) he may win vs at the leaſtwiſe by his tediouſneſſe. When he hath thus

Luke, 11. 21.

Mark, 4 5.

Gen. 3.

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sin, and so turne to the Lord by repentance, he putteth a faire vizor over the ugly face of sin: and so disguiseth her, that the proud person which exceedeth in apparell, saith, that his, or her pride, is cleanlinesse and decency: the whoremonger and fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the covetous person, believeth that his covetousnesse is good husbandrie: the idle person, which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the Devill had not blinded them, so as they might see sinne in her colors, she would seem such a deformed monster, as they wold loath her for ever. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are boultered up with the poyson of Aspes: her hands are large to receive bribes: her belly hath a tympany of surfetting & gluttony: her backe is laden

Marke the Devils policie herein, and beware: for many by this meanes are decived.

What a monster sinne is.

laden with iniquite: & yet her feet are swift to shed blod: with her heart she thinketh upon nothing, but how to betrap the innocent, & oppresse the widow and fatherlesse: yea, from the very top of the head unto the sole of the fot, she is full of botches & sores, and hath no whole part: What man will be coupled with this Monster, who hath no other Dowrie and portion of her father the Devil, but hell fire? Let him then that hath bene inchanted with her adulterous eyes, diburge himself betimes from her company without delay: for delay is perilous. Her handmaid Securitie, will peradventure flatter us, & say; It is too sone yet to depart, and so to crave farther cõpany: much like unto Suetonius Traquillus Crow, which in the Emperour Domitians dayes, sod upon the Capitoll, & said thus: All shalbe well. It is the Divels voyce, which saith, *Cras, Cras*, to morow, hereafter: but God saith, *Hodie*, To day if ye will heare his voice, harden not your hearts. If we hearkẽ to ẏ devils voice, he will serue us as hee serued Adam & Eue, & will lay open our nakednesse and shame.

5. A third cause of our delaied repentance, is the absence of the holy Ghost from us: for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue ease and sweet,

sweet, insomuch that the Prophet David saith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commandements, when thou hast set my heart at libertie: Euen so contrariwise, the absence of the Holy Ghost, maketh the same way hard and vnpleasant. And as the light of the Sun cheareth vp mens spirits to goe to their labour: euen so the Sun of righteousnesse shining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of his commãdements. The first outward meanes of Pauls conuersion, was the great light which hee saw from Heauen; then was he cast down to the ground, and humbled: he heareth a voyce, and acknowledgeth it to bee Gods voyce, & then ariseth vp, and saith, *Quid faciam Domine?* What shall I doe? It is the celestial illumination that worketh our conuersion vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet Ose, thus to sinfull mẽ: Woe vnto them, when I shall depart away from them. And by the Prophet Ieremie: Vnderstand and know what a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119. 14.

Act. 9. 6.

6 The last cause is, a certaine sickenesse, and languishing of all the faculties of our soule: for the apple is not so eate of wormes, nor the garment with moaths, as the powers of the soule are corrupted with sins and wickednesses, as ỹ vnderstanding is darkned, the iudgement dulled, & the will depraved. Wherof it commeth, that now to liue a holy & godly life, is a very hard & painfull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance & conuersion from day to day, do think, that the same which is now hard vnto them, they shall find afterwards more easie, when all the causes of difficulty & hardnesse are increased? When they haue increased the causes of their labour and difficulty, by adding sins vnto sins, and when an euil custome hath taken more deep rote, shall not the Deuill then more fortifie his Castle, which is thy Soule? Shall not God which is thy light, depart farther off from thee? shall not the powers of thy soule then, hauing receiued many wounds, bee made more weak, & insufficient to goodnesse? Beside this, thou maist greatly hazard the losse of heauenly treasures, by thy long delay: God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an eternall

eternall reward: with what face then canst thou hale from God a little momentany ſervice, which owest vnto God all that thou art able to doe for ever?

7 God hath given vnto thee the life of his only begotten Sonne, the which is of greater price than the life of all men, and of the Angels: and by what right and prerogatiue dareſt thou deny vnto him the Flower of thy youth, and to ſpend the ſame in other things than in the ſervice of God, & to offer vnto him the dregs and rottenneſſe of olde age only? Conſider what the Prophet Malachie ſaith, If ye offer the blind for ſacrifice, is it not evill? And if ye offer the Lame and Sicke, is it not evill? Offer it now vnto thy Prince, will he be content with thee, or accept thy perſõ, ſaith the Lord of hoaſts? But curſed bee the deceiver, which hath in his flocke a Male, & voweth & ſacrificeth vnto the Lord a corrupt thing. All that we have & our ſelues wholly, are not ſufficient to ſerue the Lord: Therefore let our youth be dedicated to his ſervice, as well as our age. Let vs ſerue him not only in ſickneſſe, but alſo in health. Let vs turne vnto him, not only when we are in affliction, & vnder the croſſe, but alſo in proſperitie: for forced holines, is of no great account: Pharaohs repentance,

Mal. 1. 8.

Festus trembling, and Iudas sorrow, availed them nothing. S. Augustine, in his second book of true and false repentance, speaking of ỹ repentance which affliction wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue mee speake my minde freely? I doe neither say, nor will say, that he shall be damned. But saith he, will ye put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: Wilt thou repent thee whē thou canst sin no lōger? Thy sins then haue forsakē thee, & not thou thy sins.

8 Sin is common to all times & ages of mans life; yea, to fraile youth more than to old age: which caused king Dauid to say, Remember not, O Lord, the sins of my youth. There is thē at no time want of matter in vs for repentance: & yet our sins are much more than our sacrifices. Sin is common to all; but timely & spēdy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, watch becaus ye know not the day nor the houre. For I demaund of thee, whosoeuer thou be, which assurest thy selfe that after a few yeats be past, thou wilt repent

Matth. 25.

pēt thē: who made thē an vndoubted p̄o-
mise (I will not say of yeares or moneths)
but of the Morrow, which is but one day?
Nay, who can assure thē of one houre? and
what greater folly and rashnesse can there
be devised, than for a worme of the earth to
determine any thing certaine, concerning
the times & seasons which the Father hath
set in his owne power? Art thou ignorant
how many this vaine confidence hath de-
ceived, even to this day?

10 But thou wilt say, the Lord is full of
compassion & mercy, who hath made large
promises to those that trust in him: who
sent his Sonne into the world for me, and
therefore he will not suffer me to perish. O
mā, thou greatly deceivest thy selfe. Trueth
it is, the promises of God are great, & grea-
ter than thou canst well consider. And yet
they appertaine not to thee, if thou canst
make no better vse of them. Thinke vpon
that Proverbe of Salomon, *Mel invenisti?*
Hast thou found Hony? Eate not too much.
Hast thou the swēt & most cōfortable p̄o-
mises of God in the Gospel? vse them to thy
comfort, yet presume not thereby to liue se-
curely in sin. For Iacob must change his
garments, before he can obtaine a blessing:
And Hester must deck her selfe wyth the cō-

Gen. 27.

meth into the presence of the King. That is to say, we must put off the garment of sin by speedy repentãce, & we must be cloathed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the Remission of our sinnes by Christ: and of our loue to our Brethren.

Among manifold things which doe set forth the wonderfull power, and exceeding mercy of God, there is nothing ẏ doth so much expresse the same, as doth the great mysterie of the Incarnation and Passion of Iesus Christ, whereby we haue frée pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying; Blessed are they whose sins are covered, and whose iniquities are forgiven. Psal. 32.

2 Wonderfull was the Wisedome of God in the Redemption of Mankind, from the thraldome of sinne, death, and hell; in that he hath made Mercy and Trueth, Righteousnesse and Peace to be ioyned in one.

3 The

3 The first Adam sinned to damnation: from the which neither he nor his posteritie could deliver themselues. God nevertheles will not haue Adam & his posterity vtterly to perish: and therfore in vnspeakable mercy he devysed a meane, that this his Justice and Righteousnesse might be satisfied, and yet man saved. No Saint, nor Patriarch, nor any other, were he never so holy, which came out of the loynes of Adam, was able to make satisfaction to God, for the first transgression. No Angell, nor Archangell in Heaven, was fit to take this great taske in hand: because man had sinned, Justice required that man likewise should make satisfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption sent his Sonne from Heaven, so farre to be abased, as to take vpō him our flesh, conceived in the wombe of the Holy Virgine Mary by the Holy Ghost: that so God and man, he might be Emmanuell, that is, one Christ, in whom Mercy and Trueth are met together, Righteousnesse and Peace haue kissed each other.

5 Of this great worke of wonder, wherin God hath thus conjoyned his mercies and his Justice, the Prophet long before

Isa. 9. 6. prophesied thus: Vnto vs a Child is borne, & vnto vs a Son is given, and the governmēt is vpon his shoulder: & he shall call his name wōderful, counseller, the mighty God, the everlasting Father, the Prince of Peace.

6 This Child our Emmanuell and Iesus the Lord Christ, approved himselfe wonderfull in person, and in all his works. Three things (saith S. Bernard) are singularly wonderfull, and wonderfully singular: that the Godhead and the Manhood should bee vnited in one person, that one should bee both a Virgine and a Mother: that faith should dwell in the heart of man; things in nature and reason so contrary.

7 This wonderfull Christ, is not to be cōprehended with corporall eies alone, & w̄ a carnall heart, but also w̄ the eyes of a liuely faith, wherby we haue remissiō of sins. For God so loved the world, ẏ he gaue his only begottē son, that all that believed in him should not perish, but haue everlasting life.

Ioh. 3. 16.

8 He then that will be saved, must come to him. Whosoever wil come to the Father, must come by him, who not onely is the way to life, but is both the way & life. For as there was no Corne to be had in Ægypt, but onely by the hands of Ioseph, who after long affliction was so highly exalted: so there

there is no grace, no life, no remission, no Holy Ghost, now to be looked for; but at the hãds of that crucified Ioseph; he is the Brazẽ Serpent, which only heaseth the infernall Serpents wounds: he is the holy Temple, where only God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and availeable to justifie vs before God, is that, whose object is the body & passion of Christ Iesus crucified, & whose fruits are ẏ works of Charity. Therefore (saith the Apostle) by faith cõmeth the inheritance as after grace, because the promise might bee firme and sure to all the seede. Rom 4.16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may believe it to be the word of life. For so it is also manifest in ẏ Acts of the Apostles, where he said, While Peter yet spak, the holy Ghost fell downe vpon them which heard him. And Paul to the Romans saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giveth remissiõ of sins; in that by the outward Ministrie it pronounceth the same out of ẏ word of the Scripture: by the which Acts 10. 44. Rom. 10. 17.

which, through attentiue eares (as through a Conduit) both the grace and the spirit of Christ doe flow in, euen in our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible & euident signe the Sacraments doe speak; vnto the which we giving credit, obtaine in very deed, that which they promise and signifie. So that how oftensoeuer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: wherby no small faith is inwardly wrought in vs.

12 Thus then we see, that remission of sins, is openly published by Proclamation, ratified by promise, confirmed by will & testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is charity in vs, in pardoning & forgiving the offences and trespasses of our brethren against vs; by which we haue a promise frō the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Saviour Christ) and ye shall bee forgiven. Luke 6. 37 Wherby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable vnity of for-

forgiving injuries, and imbracing mutuall loue, he reiecteth and depiseth the praiers, the gifts, the sacrifices, the repentance, & all other workes of those which are not reconciled. Goe first (saith he) and be reconciled to thy brother, & then come, & offer thy gift. Math. 5. 24.

14 The Law of Nature also requireth this, to show our selus such towards others as we desire others to be towards vs. How impudent then must he néeds be, which craueth at the hands of God forgiuenes of his offence, whē as he himselfe carrieth a hatefull & reuenging mind towards his neighbour? Iustice also requireth this, that hee which will haue God to be his helper, should in lik māner be ready to help his neighbor: and that he which will haue an acquittāce frō God of his debts, must at the same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pēce, we are sure to be discharged of one thousand talents, which every man doth owe: this might sufficiently perswade vs to be ready & willing to forgiue; because we offend God daily, yet he forgiueth & spareth vs. Salomon sayth, It is an honor vnto God to be mercifull: so it is mās honor also.

15 Pythagoras being asked, how men might best séeme to be Gods: answered, By being

being merciful. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the author, & giver of al good things vnto men; so in like manner should man be to man a louer, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs, *Homo homini Daemon*: that is, One man is a Deuill to another: for some vpon a very light displeasure, are straight way *Toti inferuerunt*, puft vp with the leaven of malice and reuenge. If his neighbour do damnify him but the value of two pence, he will prouide a cõserue of Westminster-hall worme-wood for him out of hand. And then if he do not, if he say not, or look not according to his fantasie, he is by & by a debtor or offender.

16 But they which haue the greatest iniuries done vnto thẽ, ought to be alwayes prepared & ready to forgiue, remembring as we are taught in ỳ Scriptures: Haue thou patience with him that humbleth himselfe, & keepe not mercy frõ him. Our Sauiour Christ commandeth vs to forgiue our brother that offendeth, seauentie times seauen times: and which is more, to loue our very enemies. Also the Apostle Paul doth not only exhort vs to loue our enemies, but also if they be hungrie, to fede them, and if they thirst,

Eccles 29. 2.

thirst, to giue them drinke, Rom. 12.

17 Yet such is the corruption of our Nature, that there is nothing that we cã more hardly digest, thã the forgiving of injuries. For the which cause let vs vnderstand and know, that by how much this forgiuenesse which God requireth, is hard vnto vs, by so much it is a greater argumẽt vnto men, that they are the sonnes of God, which doe easily forgiue and forget injuries, and with their heart loue their enemies. For herein they doe show forth a certaine likenes vnto God their Father: who loued vs, as the Apostle saith, when we were his enemies, & reconciled vs vnto himselfe, being redeemed by the death of his onely Son, from eternall damnation. Pray (saith our Sauiour Christ) for them that persecute you, and say all manner of evill sayings against you: that you may be the childrẽ of your Father in Heaven, who suffereth his Sun to shine vpon the just and vpon the vnjust. Math. 5. 44

18 The example also of our Sauiour Christ maketh this matter yet more manifest: the which wee ought alwaies to haue before our eies: For he hauing not so much as any suspition of sin, yet being buffetted, spet vpon, whipped, blasphemed, crowned with thornes, & nailed to the Crosse, prayed thus

Luke. 23. 34. thus for his enemies: Father, forgiue them, for they wot not what they doe.

19 There are many other most weightie reasons, which the Fathers haue vsed to suppresse their frowardnes, which are most obstinate and wilfully bent to reuēge. One is, to giue him to vnderstand, that hath the iniurie done vnto him, that the same is not the principall cause of the iniurie, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the author and fountaine of all righteousnesse & mercy. For God doth correct & chastise vs as his Sons, wherin he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery mā may most wickedly hurt himself, and defile his owne mind with hatred and enuy. These things, that most rare man Iob vnderstood, who being vexed of the Sabeans, Caldeans, and the deuil himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Iob. 1. 21. Then Ioseph forgaue the iniuries which his brethren did vnto him. Thus David bare patiently the iniuries which Shemei did vnto him. 2 Sam. 19. 23. It is great magnanimity in a man, when hee hath receiued a wound, not to feele nor regard the harme.

20 A

20 A second reason is, that they which doe not forgiue, shall not be forgiuen of the Lord. For: He that hateth his Brother (as S. Iohn saith) abideth in death. And Sirach saith, He that seeketh vengeance, shall finde vengeance of the Lord. 1 Iohn. 3. 11. Eccius. 28.

21 The third reason comprehendeth those incommodities, into the which we then fal, when we will not forgiue the iniuries that are done vnto vs. For it is most certaine, that hatred is not only a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our minds, & is made greater: insomuch that the man which fostereth hatred in mind, & desireth reuenge, with hope to preuaile against his enemy at the last, is so continually troubled day and night, that he can neuer put that wicked cogitatiõ out of his mind: whereby oft-times it commeth to passe, that the malicious man will sooner goe down into Hell, than be brought to forgiue, and with his whole heart to remit ỹ injury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22 There are also many other inconueniences and sins, which are fast linked to this sin of hatred: therefore S. Iohn saith; Hee which hateth his brother, is in darkenesse, 1 Iohn 2. 11.

and

and walketh in darkneſſe, and knoweth not whither he goeth, becauſe the darknes hath blinded his eyes. Therefore of neceſſitie he cannot but ſtumble and fall. For how is it poſſible, that a man ſhould allow or like either of his words or deeds, whom he hateth? Hereof therefore come rath iudgements, wrath, enuy, ſlanderings, reproachfull railings, and many ſuch like: euery one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the teſtimony of Chriſt) which ſaith, but ſo much, as Thou Foole. What then doeth continuall hatred, and back-biting vaniers, and ſlanderers deſerue?

23 Let vs therefore follow the counſell & admonition of Ieſus Chriſt (as we tender the remiſſion of our ſinnes) Forgiue, and ye ſhalbe forgiuē. For as Tertullia ſaith moſt comfortablie, *Si apud Deum depoſueris injuriam, ipſe vlcor eſt: ſi damnum, reſtitutor eſt: ſi dolorem, medicus eſt: ſi mortem, reſuſcitator eſt.* That is to ſay, If thou lay downe the injurie that is done vnto thee, before Gods tribunall ſeat, he is thy reuenger: if thy loſſe, he is thy reſtorer: if thy griefe, he is thy Phyſitian: if thy death, he is thy reſurrection & thy life.

Now therefore, as Gods elect, put on the bowels of mercy, kindnes, humblenes of

of mind, meeknesse, long suffering, forbearing one another, & forgiuing one another, if any one haue a quarrell to another, as Christ forgaue, euen so do ye. So shalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Blessednesse, and Felicitie.

IT is written in the 91. Psalme, There shall no euill happen vnto thee: neither shall anie plague come nigh thy dwelling. Psal. 91. 10. These words of the Prophet David, may beare a two-fold interpretation. First, that they which are heere in this life, vnder the protection of the Almightie, are free from all euill. Secondly, they containe a prophetical promise concerning the life to come. And when wee bee in that heauenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Tabernacles? My soule longeth, yea, and fainteth for the Courts of the Lord. Psal. 84. And the Lord in the Gospell saith; I say vnto you, make you friends of Luk. 16. 9.

the vnrighteous Mamon; that whē ye want they may receiue you into everlasting habitations. And ỹ Author of the Epistle to the Hebrewes, saith; Christ being an high Priest Heb. 9. 11. of good things to come, by a great & more perfect tabernacle, not made with hāds, that is, not of this building, neither by the blood of Goates and Calues: but by his owne blood entred he at once into the holy place, and obtaine eternall redemption for vs. Also S. Iohn in his Apocalyps, Behold the Apoc. 21. 3. Tabernacle of God is with men, and he will dwell with them, & they shalbe his people, and God himselfe shalbe their God with thē. And God shall wipe away all teares frō their eyes, & there shalbe no more death neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed. When, I say, we be in this heavenly Tabernacle, then shall no evill happen vnto vs, neither shal any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy inhabitants weare Crownes of glory, sit in thrones of majestie, liue in life eternall, and possesse a Paradise of infinite pleasures: Which as S. Bernard saith, are so many, that they cannot be numbred: of such eternitie, that they

they are without al end: ſo precious, as they cannot be eſtimated: & ſo great, as they cannot be meaſured. For which cauſe the Apoſtle ſaith, Neither eye hath ſeene, nor eare heard, nor the heart of man conceived, what things God hath prepared for thoſe that loue him. And Chriſt ſaith: No man knoweth it, but he that enjoyeth it. 1. Cor. 2. 9. Iſai. 64. 4. Rev. 2. 17.

2 Yet notwithſtanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot vpon the Hill Olympus, made a portraitoure of his whole body by ẏ one part: euen ſo, by thoſe demonſtrations which in Gods word are found, wee may make a conjecture of this Tabernacle, and the felicity of the ſame, although wee cannot expreſſe the full perfection thereof.

3 We haue therefore a moſt comfortable deſcription of this Tabernacle, in the 21 and 22 Chapters of S. Iohns Reuelation, comparing it vnto a City which is made of pure Gold, with a great and high Wall, of the precious ſtone called Iaſpis. The wall whereof had alſo twelue foundations, made of twelue diſtinct precious ſtones, which he there nameth: alſo twelue gates made of twelue rich ſtones called Margarites, and euery gate was an entire Margarite. The ſtreetes of the Citie were paued with Gold,

enterlayed also with Pearles and pretious stones. The light of the City was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceaded a riuer of water as cleare as Christall to refresh the City: & on both sides of ỳ bankes, there grew the tree of life, giuing out perpetuall and continuall fruite: there was no night in that Citie, nor any defiled thing entred there, but they (saith he) which are within, shall raigne for euer and euer.

4 By this description, wherein S. Iohn vseth such words as he could, and not as he would, he giueth vs to vnderstand, that the greatnesse of the Felicity prepared for vs in Heauē, is such, that (as I noted before) we may very well think with S. Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This City, or Tabernacle, shall in amplenesse, and in beauty, be farre beyond the reach of mans reason to comprehend. Yet the greatnesse & amplenesse, may partly be conceiued by the view of the Starres. For if the least of thē be of such greatnesse, as al the Princes of the world haue not within their power so much compas & space, & yet an innumerable multitude of Stars haue place in the Firmamēt, where there remaineth

neth ſtill rome & ſpace for many moe: how great then is the amplenes and capacity of Heaven it ſelfe? The which giveth juſt cauſe to the Prophet Baruch to cry out, and ſay, O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion! Bar. 3. 24.

6 And now what ſhall we ſay of the beauty, delicacy, & glory of Paradiſe? This our earthly world, which is, as it were in, cõpariſon of that, no other but a ſtable of beaſts, a place of exile, & a dale of miſeries & teares: if this be ſo decked & garniſhed by the great and moſt ſkilfull worke maſter, that it ſeemeth not to be a ſtable of beaſts, but a garden of delight & pleaſures: the Firmament adorned with ſo many Starres like golden knops, the earth paved with ſweet ſmelling hearbes and glorious flowers, decked with flouriſhing trees and greene woods, watered with ſeas & rivers, repleniſhed with great maſeſty of Cities & townes, garniſhed with al manner of fruites and ſpices & furniſhed w̃ all living creatures, Beaſts, Fowles, & Fiſhing, ſerving for mans neceſſary vſe & pleaſure. If, I ſay, this frame of the world be made ſo glorious for man, which is but a ſervant, & alſo for ſo ſmal a time, in reſpect of the eternitie to come: what then ſhall we imagine, that the habitation prepared for

the eternitie, and the Kings Pallace it selfe shalbe? Surelie, no lesse than the power and wisedome of the maker (who is omnipotēt and wisedome it selfe) could make & finish.

7 But the chiefe praise of a Citie consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to be found in most excellent māner in the celestiall Ierusalem. For if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministred vnto him: and ten thousand thousands stood before him. And if we consider the number of holy men that shalbe there, then hearken to the words of S. Iohn in the Reuelation: I beheld, & loe, a great multitude, which no man could number, of all Nations and Kindreds, & people, and tongues, stood before the Throne, & before the Lambe, cloathed with long white robes, and palmes in their hands. All this multitude shall not be confused, but passing well ordered.

Iob. 25. 3.

Dan. 7. 10. Reu. 5. 11.

Apo. 7. 9.

8 As touching the Nobilitie of these heauenly Citizens, what shall wee say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselues, and inhabitants of the Kingdome of Heauē? For out of all people, kindreds

dredes, tongues, and Nations, out of all Kingdomes and Prouinces of the whole World, and out of all men which are, haue bene, and shalbe, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquillitie, peace, & agreement of mindes, how great shall they be in that place, ỹ very name of that Citie declareth. For it is not without cause, called Ieruſalē, that is, a viſion of peace. So that there shal be no place for pride, which is wont to mak ỹ Superiours to contemn their Inferiors: neither for enuy, which setteth also the Inferiors against their Superiors: but charity & loue, shall rule and raigne every where: which maketh a particular god, commō to all: & the god of all, common to every one. Where there shall bee one body, and one soule, and one God, which is all in all.

10 Wherof, I pray you, commeth it, that one Citizen loueth his fellow Citizen, more than a forraigner: & the brother his brother, more than a ſtranger: and the head the foot of the same body, more than the eie of another? Forsoth, because they be Citizens together of one City, brethren of one house, & members of one body, which haue meat, drink, and cloath together. How great conjunction then shall there be? how great loue

among all the blessed, to whom one and the same God shalbe a Countrey, a Pallace, a Life, meate, drinke, cloath, and all in all? If the friendship of two discreet honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saincts? And what a spectacle will it bee, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, thã al that we can now see with our bodily eies: what a thing then will it be, to behold the whole Hoast of Angels, & to vnderstand all their Offices, Functions, glory, and blessednesse?

11 But, that wee may yet haue a more particular consideration of this matter, yee shall vnderstand, that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the Soule, the other belonging to ỹ body. That which belongeth to the body, cõsists in the change and glorification of our flesh, after the generall Resurrectiõ, that is to say, whereby this corrupted body of ours, shall put on incorruption, and of mortall, become immortall.

All

All this flesh (I say) of ours, which now so burdeneth and grieveth the Soule, which is now subject to so many chaces, vexed with so many sicknesses, infected with so many corruptiõs, oppressed with so many crosses and vexations, shalbe free from all these, & made perfect, to endure for ever with the Soule, without any alteration: for it shalbe delivered from all the infirmities, diseases, pains, troubles, & incumbrances of this life: & in stead therof, it shall haue a most perfect and glorious estate, which shall never fade nor decay more. And thẽ (saith Christ) they shall shine as the Sunne in the Kingdome of their Father. And if one Sun can lighten and fill the whole world with brightnes: if the majesty & glory of his beames be such, and so great, that some Ethnickes doe worship him for God: & if he haue beene called of the Ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bee? Surely, they shalbe so many Suns, so many Lamps, & so many shining lights, to lighten the heavenly Ierusalem. Matth. 13. 43.

12 Now, to say some-what concerning the Soule, as the principal part of man: we must understand, that although there bee many things which make vs happy, yet they

they are no where elſe to bee found, but in God. For then at the laſt we ſhalbe happy and bleſſed, when we ſhalbe lik vnto God, who by nature is bleſſed. And we ſhalbe lik vnto God, when we ſhall ſee him as he is: As the Euangelik S. Iohn teſtifieth, ſaying: Dearely beloved, we are now the Sons of God; and it hath not yet appeared what we ſhalbe: and we know, that when we ſhall appeare, we ſhalbe like him: for we ſhall ſee him as he is. S. Paul alſo putteth our felicitie in ſeing Gods face. And therefore S. Auguſtine ſayth, This onely ſight of God, is our happineſſe.

1 Iohn 3.

13 For as God is hereof bleſſed, becauſe he ſeeth & beholdeth himſelfe, becauſe he is ỹ firſt & the chiefe trueth: evē ſo we alſo ſhalbe bleſſed, and like vnto God, according to our meaſure: namely, when we ſhal behold & ſee him as he is, ỹ firſt & moſt principal trueth.

14 Farthermore, if the Mone & ſtars doe receiue their light, and are made like to the Sun, when they are oppoſite vnto him, and do after a ſort behold him: how much more ſhall the pure mindes of the bleſſed receiue the diuine light, and be made lik vnto God, when as they ſhall no more in a glaſſe, or darke ſpeach, but face to face, behold ỹ vncreated Sun, and light of righteouſneſſe?

15 M

15 O what ioy ſhall it bee, when at one view we behold the moſt high and hidden myſtery of the inſeparable Trinity, & of the loue of God therein towards vs! and when we ſhall ſee all things whatſoeuer, in God! for what ſhall not he ſee, who ſeeth him that ſeeth all things? The mans mind haue perpetual reſt & peace: neither ſhall it deſire any farther vnderſtanding, when he hath al before his eyes ỳ may be vnderſtood. Then ſhall mans will be quiet, when he enioyeth that felicitie, wherein all other good things, as in the fountaine and ocean of all happines are cõtained. Then ſhall faith haue her perfect worke: hope ſhal enioy that which ſhe long deſired, but charity ſhal abide for ever. Then ſhal be ſung continuall praiſes vnto the Lambe: and that ſong, although it be alwayes ſung, yet ſhall it euer be new.

16 Therefore our true & only bleſſednes, conſiſteth in the ſight of God, as our Lord Chriſt hath teſtified, Bleſſed are the pure in heart for they ſhal ſee God. This is life euerlaſting, that men know thee the onely true God, & Ieſus Chriſt whom thou haſt ſent. Math. 5. Iohn 17. 3

17 This bleſſednes, though it be but one ſimple thing, yet hath it riches, power, and pleaſure. In this world no man is rich, no mã is ſatisfied, for the heart of man is greater

ter than all the world can content. But in that most blessed life, the soules of the blessed shalbe rich, & satisfied with God, whom they shal possess. This abounda̅ce of all things the Lord promised, saying, Good measure and running over, and pressed downe, shall me̅ giue into your bosomes. And in another place; Verily, verily, I say vnto you, ye shall make him ruler over all his substance.

Math. 7. 2.

Math. 24. 47.

18 The blessed Soules also shall haue their honour and power. For if they shalbe Princes, if Kings, if the Sonnes of God, and petty Gods, & if they shall sit in Gods Throne; how can it be, but that they shalbe most mighty and glorious? For thus saith God in the Reuelation of S. Iohn: To him that ouercommeth, will I graunt to sit with me in my Throne, even as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorrows will not they forget which shalbe indefted into Gods Throne, and haue palmes of victory put into their hands, and Crownes set vpon their heads by Gods own hands, before all the Princes of Heaven? Therefore the Apostle Paul most truely cryeth out, saying: The afflictions of this life, are nothing in comparison of the glory that shalbe showed vnto vs. And againe, Our tribulatiō which is

Apoc. 3. 21.

Rom. 8. 18. 2. Cor. 4. 17.

is momentanie and light, prepareth an exceeding waight of glory vnto vs, &c.

19 The joy and pleasure that the Soules of the blessed shal haue, cannot be expressed, especially when soule and body shalbe vnited again in the Resurrection. O joy above all joyes! surmounting all joyes; and without the which there is no joy; when shall I enter into thee; (saith S. Augustine) when shall I enjoy thee, to see my God that dwelleth in thee? O everlasting Kingdome! O kingdom of all eternities! O light without end! O peace of God that passeth all vnderstanding! in which the soules of Saincts do rest with thee, and everlasting joy is vpon their heads, they possesse joy and gladnes, and all paine & sorrow is fled from them: O how glorious a kingdom is thine, O Lord! wherein all the Saincts doe raigne w̄ thee, adorned with light as with apparell, & having Crowns of precious stones vpō their heads. O Kingdome of everlasting blisse! where thou, O Lord, the hope of al Saincts art & the Diademe of their perpetuall glory, rejoycing them on every side, with thy blessed sight. In this kingdom of thine, ther is infinite joy, and mirth without sadnesse: health without sorrow: life without labor: light without darknesse: felicitie without ceasing:

35 Soliloquiorum.

ceasing: al gõdnes without any evill; wher youth flowrisheth, that never wareth old: life that knoweth no end: beautie that never fadeth: loue that never vanisheth: health that never diminisheth: ioy that never endeth; where sorrow is never felt: complaint never heard: matter of sadnesse is never seene: nor evill successe is ever feared: because they possesse thée, O Lord, which art the perfection of their felicitie.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicitie for the loue of transitory things, which are méere vanitie. Why doe we so earnestly labor for things of no moment, and haue that most happy and blessed life offered vnto vs, wherein all felicity consisteth? Thebrotus, when he had read the Booke of Plato, of the immortalitie of the Soule, was so moved therewith, that immediatlie he cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much prevaile with an Ethnicke, which had no féeling of his Felicity, that in hope of Immortalitie hee bereft himselfe of life: and shall not the swéet and most comfortable promises of the Gospell, much more perswade vs (which haue the true knowledge of

of Chriſt and his heavenly kingdome) to forſake theſe vanities and delights, and pleaſures of the world? Remember often that worthy ſentence, *Hoc momentum, vnde pendet æternitas*: that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it bee a moment, the joyes thereof muſt needs bee momentany: and miſerable is that joy which hath an end: But the joyes of Heaven are ſo perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the moſt happy and bleſſed place to build and ſet vp a Tabernacle, where no manner of evill ſhall happen vnto vs, nor any plague come neare vs. Therefore ſtand faſt in this ſtation, againſt all temptation: ſo ſhalt thou the more chearfully ſhake off all carnall burthens, and recreate thy ſelfe in this painefull Pilgrimage.

CHAP. IX.

Concerning the Liberty of Gods Children.

LIbertie, is a thing very pleaſant & delectable, and more wiſhed for, than any thing in the world: inſomuch that

that wee by experience see, that not onely men, but also beasts, doe greatly desire liberty, and doe preferre it before all other things. The little Birds, whether it bee that of Canary, or the Nightingale, with whose swéet tunes mẽ are delighted, being shut vp in Cages, are serued most daintily, without their wonted labour to seeke their foode: & yet for all this, so great is the loue of liberty, ỹ many times they will neither sing nor eate, being sullen & full of sorrow: and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labor, and in the cold ayre, than to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and birds which are deuoid of reason, what great account ought man to make of liberty, who alone should be free, and yet nevertheless is oftentimes compelled to serue most cruell Maisters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wee haue by regeneration, by which we haue the participation of the Spirit of Christ, through the which we are free from the tyranny and invasion of sin, and our mindes prepared vnto good workes: by the power whereof the Apostle Paul

Paul saith thus: I can doe all things throgh him that strengthneth me. And againe, It is God that worketh in you both the will, and also the deede. Wherefore our Saviour Christ saith: If the Son make you free, then are you free indeede. Phil. 4. 13. Phil. 2. 13. Iohn 8. 36.

3 And although all corruptions of the affections of mãs mind, be not take away, yet it is so maimed & weakned, by the power of holy Ghost, that it is not able as afore, to hinder the making of a right choise: & this is the true freedome and liberty, which we have by our regeneratiõ. Of this liberty S. Augustine speaketh thus; A good mã is never servant, but is alway lord of all things, howsoever he seems to be in servitude and bondage: and contrariwise, a wicked man, although he seeme to be free, yet he is a servant, and that not of one man alone, but he serveth so many masters, as he hath sinnes. August. in sententiis suis, Sententia. 33.

4 Then, that is false liberty, which maketh the body onely free, and leaveth the mind subject to sinne and wickednesse, most miserably to serve them. For I am perswaded, that neither Alexander nor Cæsar were free, although they commanded the whole world, so long as they most filthilie served their sins. Neither can I say, that Peter and Paul were servants, being imprisoned, and

kept in chaines and bonds: when as notwithstanding in minde, they went freely throughout the world, and by their Letters, as by a Kings Letters Patents, delivered & set at liberty daily an infinite sort of men. For, as mã differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: even so, not the libertie of the body, but the liberty of the minde is true libertie, and alone is to bee called mans liberty. Of the which freedome and bondage, Christ speaketh thus: Every one that doth sin, is the servant of sin: & if the Son shall make you free, then are you free indeed. And the Apostle Paul, in his mãner, saith: Know ye not, that whomsoever ye giue your selues as servants to obey, his servants ye are to whom ye obey; whether it be of sin vnto death, or of obedience vnto Righteousnesse? when ye were the servants of sin, ye were free from Righteousnesse.

John 8. 36.

Rom. 6. 16.

5 To restore vs vnto this freedome and liberty, from the intollerable bondage & most cruell tyranny of sin, from the horrible wages and reward thereof, which death our Sauiour Christ hath taken vpon him, and vndergone that which is vnspeakeable.

6 What Orator is able sufficiently to vnfold, and declare the tyranny of sin and con-

concupiscence? First of all, doe but consider what a cruell tyrannye ỹ sin of whoredome exerciseth, vpon those that are in bondage thereunto: and se what an adulterous woman will doe, to satisfie and fulfill the commaund of this Tyrant. Shee knoweth very well, that if her husband happily tak her in her wickednes, she shal without al doubt be vtterly vndone: she shall, beside the losse of her good name, riches, friends, credit with her Parents, Children, and kindred, lose (which is more) her Soule, and whatsoever is both good in this world, and in the world to come, and shal leaue behind her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of its affection, and the tyranny of this wickednes so insatiable, that this miserable woman is constrained to incurre all these perils, though very fearefull and evident, and to devoure all troubles, so that shee may serue her vncleane lust. What Tyrant hath ever beene heard of so cruell, that would have his Captines to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, doe swallow men vp, & so devoure their whole time, that they suffer thē to doe, to say, to thinke, and to dreame vpon no-

thing else. Wine and women (saith Sirah) make wise men runnagates: Because men being made drunke with the love of carnall pleasures, are no lesse witlesse to doe all other things, and so farre from reason, and judgement, as if they had quaffed up an exceeding quantitie of most strong wine. For, Reason (which the Fathers call *Noctilucam cerebri*, the braines Glo-worme) being once extinguished, what are wee better than beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither judgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeavour and apply themselues to all manner of wickednesse. And they doe constraine not only ỳ members of their body, but also their mind & understãding, (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to finde out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of love, full of wantonnesse and deceit: how to decke and set out themselues with fine apparell, with swéet smells, with daunces, and other like allurements. The which to do, is no better than

thā to wrest ẏ heavenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slaue, and to make the mind, being withdrawne frō heavenly exercises, to be subject vnto the appetites of a most abject hand-maid.

8 Therefore Whoredome is a great and intollerable tyranny over the mind of mā: And no lesse is that Tyranny of Ambition. For behold, & see what a heavy yoake Ambition layeth vpon his Bond-men, commanding them, that all their words and works be wholly imployd as nets & snares to get the common praise and fame of men: and it compelleth them also to creepe, as it were, vpon the ground, and to flie through the aire. For man at the commandement of Ambition, seeketh to climbe higher than all men, to be subject to none, to rule all men: and yet sometime, whē occasion serveth, he prostrateth himselfe, and humbleth himself to all men. Thus the miserable man being contrary to himselfe, and divided in himselfe, outwardly preferreth humilitie, and in heart, Pride.

9 Farthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproach or detrimēt, either by right or by wrōg, he thinketh that he is vt-

terly disgraced, if hee doe not presently revenge it: & if by no other meanes, than to provoke his enemy to some single combat, and so rather to lose his Soule and body, than to hazard the least part of his dignity.

10 I omit the tyranny of Covetousnesse, and of other vices which are innumerable: affirming with the Prophet David, that all the servants of sin doe sit in darknesse, and in shadow of death, fast bound in misery, and yron. For what greater blindnes can bee imagined, than that man should not know himselfe, that hee should not know God, that he should not know wherefore he liveth, & seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be then, that miserable man should have an infinite sort of desires, as it were an infinite sorts of mouthes and stomackes, which alwayes barke, allwaies crave, allwayes hunger, & is not able to satisfie and fill so much as one of them?

12 But now let us see, what reward sin giveth unto her servants, for so great labours. Let us hearke to the Apostle, and he will tell us: The wages of sin (saith he) is death: that is to say, both the first, and the second death. For, as a Cockatrice is to the Ees:

Rom. 6. 23.

Eyes: a dead carkasse to the Nose: & Gaule to the Taste: the same, and more, is sinne to the Soule of Man.

13 Therefore let the bond-slaues of sinne and wickednes, goe & serue their Masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, lest, peradventure, they be beguild of so great a stipend. O fooles! which for ẏ wages of eternall death, will willingly beare so heavy a yoake; whē as wō much lesse labour ye might serue righteousnesse, who rewardeth her servants with eternall life in the Kingdome of Heaven. Wicked men labor, and good men labour also: both suffer, both sweate, both delue and dig; but good & godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say; they exercise themselues in good workes, & in sound vertues, whereby they reape in the end everlasting life: but wicked and vngodly men plow in the sand, and sow in the flesh: & for the same shall receiue the wages of sin, eternall death.

14 Therefore, whether yee consider the wickednesses, by themselues, or the wages of the same, the seruice of sinne must nedes be horrible and woefull. But yet there is nothing which doth so much set forth ẏ mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke only, at his will, that he might deliuer vs from bondage & slauery, thought it good to be borne in a stable, & was content to die in sorrows and paines. But what manner of sorrowes? verily such, as the only cogitation and expectatiō of them might haue bene able to haue brought him into a bitter agony, to sweat water & blud plentifully. The suffering of the, made the most hard stones to rent, the earth to treble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsaued to tak vpon him the forme of a seruant, and to liue thre & thirty yeares in hunger & thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart blud vpon the Crosse, rather than he would suffer this precious Gemme to be taken frō out of his hands: let vs thē acknowledge the exceding glory of the Sons of God, wherevnto we are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, and tranquillitie.

If

If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scævola, thrust into the fire his right hand: The Decij vowed themselues to the death, that their legions of Souldiers might bee preserved, & get the victory: Curtius being armed at all points, & mounted vpõ a horse, threw himselfe willingly into a Gulfe of the earth, that the Citie of Rome might be delivered from the pestilence: for so the Oracle gaue answere, that the wrath of the gods would cease, if that which the Romanes estæmed best were throwne into that Gulfe. Brutus also, for the preservation of the liberty of his Countrey, did not stick to slay his owne Childrẽ. If the Heathen, I say, estæmed thus of their liberty (which is in no point comparable to ours) how much ought we to estæm of that most true libertie, wherby we are delivered from sin, from Satan, from Death, and from the wrath of God? They sought humane praise, a thing doubtles vnconstant, & of small force, as appeareth by the saying of the Poet Virgil, concerning Brutus: His Countries loue him driues, & greedy lust of endlesse fame. But our ends are to approue our selues to God, whose iudgement cannot be deceived:

and

and to get the prize of the kingdome of heaven, and the fellowship of Angels, which is set before vs, as ỳ end of our liberty, which we serue to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation of Christ.

THE true and sound perfection of a Christian mã, consisteth in this, to imitate Christ, so neare as possible he can: for he is ỳ head, we are his members: he is ỳ Captaine, we his Souldiers: he is the Doctor, we are his Disciples. It is said of Platoes Scholliers, that both their diet and their apparell, was alwayes like vnto that of their Maisters. And the Heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianity, is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that men which are made of dust should imitate God? that wee which are a masse

of

or lumpe of sinne, should bee like the vnspotted Lambe of God? For, wee are not commanded to imitate and follow Christ in that glory and Majestie, wherein he sitteth in Heaven at the right hand of his Father: nor yet in that power and vertue, by which hee governeth the whole world, and worketh signes and wonders: but only in that patterne of holinesse, which hee set before vs in his flesh, when he was heere on earth.

3 For thou shalt never find these precepts in Scripture: Hee which walketh not vpon the Sea, is not worthy of mee: Hee that doth not daily raise vp dead men vnto life, cannot bee my Disciple: and, Blessed is hee which foreshoweth things to come, and is mighty in signes and wonders, because to such belongeth the Kingdome of Heaven. These are not the things that we are commanded to follow in Christ: but these rather, Learne of mee, for I am meeke and humble in heart. *Christi exemplum* (saith S. Augustine) *est medicamentum vitiorum, &c.* The example of Christ is a remedy to amend wickednesse in vs: but especially it is (saith he) a medicine for pride, and a patterne of humilitie. For both his doctrine and his whole life, was nothing else, but an example

Matth. 11. 29.

example of meekeneſſe and humilitie: what
mã bearing the name of a Chriſtian, is not
aſhamed to ſee Chriſt ſo humble and meeke,
and himſelfe ſo proud? Againe, hee ſaith,
Matth. 16. He that taketh not vp his Croſſe & follow-
eth me, is not worthy of me. Alſo, Bleſſed
are the meek: Bleſſed are the poore in ſpirit:
Bleſſed are they which mourne: Bleſſed are
the mercifull: Bleſſed are they which ſuffer
perſecution for righteouſneſſake, for theirs
is the kingdome of heaven.

4 This thing our Captaines and Guides,
the Apoſtles, very well vnderſtood, who al-
beit they ſpak the languages of al nations,
and were moſt famous in working of Mi-
racles, knowing themſelues to be the teach-
ers of the whole world: yet herein alone
they reioyced, that they were counted wor-
thy to ſuffer continually for the name of Ie-
ſus. And ẏ bleſſed Apoſtle Paul, beſide thoſe
things which hee had in common with the
other Apoſtles, being rapt vp into the third
heaven, heard certaine things which are ſe-
cret: & yet for al that, he iudged not himſelfe
any whit ẏ more like, or neare vnto Chriſt,
but for thoſe things only which he rehear-
ſed in the latter Epiſtle to the Corinthians;
2. Cor. 11. 23. They (ſaith he) are miniſters of Chriſt. (I
ſpeake as a fole) I am more: In labours
more

more abounddant: in stripes above measure: in prison more plenteously: in death often.

5 These are the things which we are to imitate in our great Commander and Captaine: Namely, in adversitie, patience: in hard matters, fortitude: in perill and labor, constancy. What heart is so cold, & cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed upon us, in giving unto us his owne so welbeloved Sonne, with all his perfection, is not inflamed with an exceeding earnest desire, to become like unto him in good works: especially, seeing the father hath given him unto us for an example, whereon we must continually look, framing our life after such a sort, as it may be a true counterpain of ye life of Jesus Christ: (as saith S. Peter) For as much as Christ hath suffered for vs, leaving vs an exãple, to the end that we should follow his footsteps. Out of this consideration followeth the whole frame, & fashioning of our selues unto him, in al our deeds, words and thoghts: leaving our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: Let vs cast away ye works of darknes, & put on the armour of light; not in feasting, nor

in

in drunkennesse, nor in chambring & wantonnesse, nor in strife; but put you on the Lord Iesus Christ, & make no preparation for the flesh, nor for the lusts thereof.

6 Herevpon the true Christian, being in loue with Iesus Christ, saith in himselfe: Sith ỹ Iesus Christ not hauing any neede of mee, hath redeemed me with his owne blood, & is become pure to enrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. He that hath not this affection, is no true Christian. For, he cannot say, that he loueth Iesus Christ, if he loue not his members. And if we loue not our neighbor, for whose sake Christ hath shed his blood, wee cannot truely say, that we loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued & redeemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same maner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer & giue our workes, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, serving them, and helping them at their need, and being vnto them as another Christ.

7 And

7 And as Jesus Christ hath endured all the persecutiõs and spites of the world, for the glory of God: so must we withall patientnes, chearefully beare the persecutions & reproches, that are done by false Christians, and to al such as will live faithfully in Jesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptous wardrobes, & in many sutes of costly apparell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and dayes in feasting and banqueting amids thy dainty dishes, talking and serving the belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou livest in peace and pleasure, in recreations, in playes, in pastimes, & art delighted in idlenes, passing thy tyme in singing, laughing and spurting. And the Sonne of God came downe from Heaven for our Salvation, that he might not perish eternally, and for this cause was a Pilgrime, preached, laboured, tooke no rest, and spent whole

whole nights in prayer for vs. Thou earth & ashes, canst not digest the least iniury of words, without displeasure: but God sent his Sonne for vs, to suffer most meekly of wicked men, evill sayings, reproaches, spetting vpon, buffettings, whippings, crowning with thornes, wounding: and at last death it selfe. Thou contemnest great things, and magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head doe ake but a little, thou thinkest it to be a great matter. To lose thy soul, thou makest it no great reckoning: but if thou be in peril to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no evill so much to be feared as Sinne and Hell: that nothing was so much to be desired as God, the glory of God, salvation, and vertue: and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humilitie, charity, chastity, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a covetous and prowde person, and which is polluted with other vices, as with a Lepry and Scab. For Christ being God, & having all things in his power, to chuse what

what manner of life hee would, during the time that he lived on earth, chose the most vilde and abject state of life: & therefore for his house, had a stable: for his bed, a manger: for cloathes of Tapestrie, Hay: and the same none of his owne: a poore Mother, thin & spare diet, apparell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any evils saving onely sin: only which evill hee would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chose a better state: For he, which was God most mighty, was also most wise. And what other thing doth Isayas commend in him more, than that he should be called Emmanuell, and hee should know how to shun the evill, and choose the good? Hath not Christ then plainely and evidently by his example of life taught, that there is no evill so much to be eschewed, as is sin, and hell, which is the wages of sin? And that no good thing is so much to be desired, as God and godlines? If those things which ỳ world so commendeth to be great and good, had bene such indeed, why did the most wise God reiect them, and would haue Esay 7. 14.

also his Mother, and other his most deare & neare friends without them? And why did he rather chose persecutions, labours, and sorrow, than the pleasures, riches, & ease of the world? Since Christ hath thought these so vnfit for him and his Professors, and followers, let vs rather chose to be hungry in the pit of tribulation, than to feast with the rich Glutton; to wander through desert places with David, than to liue in the Cities and Pallaces of Saul; and follow Christ in the Wildernesse, than to liue in pleasures with the Scribes and Pharisees.

10 God men doe vse the World, that they may enjoy God: but euill men doe vse God, to enjoy the world: the which when they haue gotte, and haue as great store of Sheep as Laban, as many Camels as Iob, as great riches as Crœsus, store of Gold as Salomon, as sumptuous & daintie fare as the rich Glutton: yet what doth it profit Esau to be lord of Edom, if he haue no portion in Iacob? or to win all the world, and lose his owne Soule? But many would be Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, & in Abrahams bosome when they be dead: but light & darknes wil not agrée: the broad & the narrow way haue their

their seuerall ends, and tend to contraries.

11 Wherefore forsake the World, and follow Christ the guide to godlinesse, the Teacher of everlasting truth: and measure all things by the same Epha, wherewith he hath measured them, who cannot be deceiued: and hath all things in that estimation that he had them, who could not be ignorãt of their value and price. Behold everlasting things, as everlasting things: and looke vpon temporall things as transitory: and account vaine things lighter than vanitie it selfe: so shalt thou not be deceiued: so shalt thou neither feare want, or scarcity, nor desire riches or nobility. Thou shalt not then envy the prosperitie of the rich: thou shalt not then faint in aduersitie, nor be proud in prosperity: and in all things the Sunne of righteousnesse will giue thee Light, vpon whom thou hast ever bent thine eyes: and with his trueth he will guard & protect thee as with a shield, who hath said, I am the Way, the Trueth, and the Life. Him therefore follow in this Pilgrimage heere on earth: so shalt thou never erre.

CHAP. XI.

Concerning the Crosse and tribulations of this lyfe.

IF in all other things it behoveth a wise man to haue skill to beare and goberne himselfe, how much more in aduersitie? the which is of such force to shake and discomfort the minde of man, that thereof come heresies, desperations, thefts, homicides, and all manner of wickednesse, with the which all men doe so abound, that whether we be small or great, rich or poore, noble or base, or what soeuer else, we haue more calamitie than felicity.

2 The efficient cause of those calamities, is God himselfe: as hee testifieth by the mouth of Esay the Prophet, saying: Esay 45.7. I am the Lord, and there is no other: I forme the light, and create darknesse: I make peace, & create euill: I the Lord do all things. And holy Iob, when in one day hee had lost all his riches, all his Children, & the health of his Body, and vnderstanding that he was thus afflicted, partly by the Sabeans, and partly by the Chaldeans; partly by the wind, & partly by the fire, which the deuill

devill in his malice raised, and therewithall consumed and spoyled his goods: did he say, The Lord hath given, and the Devill hath taken? No verily: but he said, The Lord hath given, and the Lord hath taken: blessed be the Name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not evill also? Iob. 1.

3 Wherefore, whatsoever befall vs, whether storme or tempest: thieues or murtherers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretickes, or Schismatickes: with Angels or Devils: with heaven or earth: or from whence soever any tribulation can come, God alone is to be feared, to be prayed vnto, and to bee pacified, to whose will and commandement all things obey. For, fire, water, haile, snow, frost, raine, wind, storme and tempest, these when they seeme to bee grievous vnto men, what doe they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations doe enter into the world: the one is Gods providence, the other is sinne. Concerning his providence, Salomon saith, He hath made the small and great, and careth for all alike. And

Matth. 6. againe, Thy providence O Father, governeth it. And our Saviour Christ saith, Are not two Sparrowes sold for a farthing? and one of them falleth not to the ground without your heavenly Father. The very haires of your head are numbred.

5 Not only the Scriptures, but that most excellent and comely order, by which we see so many severall things governed, being so different; so divers, & so disagreeing in natures, & in places, doth prove vnto vs, that all things in ỳ world are governed & ruled, not by fortune and chãce, but by the providence of God: Eyẽ as if thou heare a Harp sound pleasantly, or if thou see a Wagon or a Ship to goe forward by art, reason, & order: although thou see not the Harper, Wagoner, or Master of the Ship: Yet thou art put out of doubt, ỳ there is an Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master, which maketh both the Wagon & the Ship to moue & goe.

6 We are two mãner of waies afflicted by God: for somtims we are troubled by those things, ỳ without any fault of their owne do hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow ỳ law of Nature, by which it is ordained, ỳ among mortall creatures the

the weaker shall alwaies giue place to the stronger. The other, doe breake the law of God: as whē we suffer & sustaine any thing at the hands of wicked men. GOD hath a worke therein, so farre forth as it may be to our good; & therfore suffereth the evill to be done, drawing out of ỹ evill a greater good.

7 For God is said to worke in that which is good: for there is nothing so evill, which hath not some good ioyned with it: & there is no good so small, whereof GOD cannot make a bottomlesse Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet not without a Malady. To walke is good: but the Malady is evill. Wherefore from whence hath the man that walking which is good? Frō the power of his will, and the moving instrument of the mind. Frō whence, commeth the Malady? commeth it frō his will? no verily: but either of the shortnes, or crookednes of his leg, or some such like cause. After the same maner a theefe stretcheth forth his hād, he shaketh his sword, & it is of God, and is good: But to kill him whō he should not, is evill, and commeth from the wicked will of mā. which God neither compelleth, nor moveth, nor helpeth to doe, & yet never-

the lesse suffereth that to be done, which he desireth. Thus then we see how farre God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer evil, ỳ which without his sufferance could not bee: yet notwithstanding (ỳ I may vse S. Augustines words) he thinketh it better to draw that which is good from evill, than not to suffer any evili at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, & also can and will out of sinne, worke greater good.

8 What greater evill could there be, than so many Prophets, so many Apostles so many Martyrs, & Christ himselfe to be slaine? could not God have hindred this? No doubt most easily: but he wold not. By which we see how great glory & felicity he hath brought to them that suffered: how great honour & praise they have yelded to God, for whom they suffered: & how great profit and commodity their death & sufferings have brought to the whole world. Neither did ỳ Church at any time suffer ỳ persecutions of ỳ death, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which comming out of the furnace, is more fine and pure.

9 The

9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason wherof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men of whose life the Physitians haue no hope, doe onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs al, who do not therfore eate, drinke, & sleepe, that we may neuer die (for that cannot be) but that wee may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall ships, and are brought to the shore, there to be hanged, haue no longer hope of life, thā there is space betweene the ship & the lād: euen so, euery one of vs, which lik Rouers saile herein the sea of this world; being once taken and holden captiue, by the Ministers of Gods iustice, when wee are come to a certaine place and poynt of our age, shal without all doubt, for mercy, abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulatiōs do follow death, as their captaine & guide, & do enter in vpō vs by ỹ same breach of sin. And we do reade of sinne: The wages of sin

is

is death: even so also we reade of tribulations; *Miseros facit populos peccatum*, That is, Sin is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulatiõs come vpõ vs, but also for an innumerable sort of sins which we haue added, & doe adde daily; as the Holy ghost by ỹ mouth of the Prophet David hath pronounced: If their Children forsake my law, & walke not in my judgements: If they breake my Statutes, and keepe not my Commãdemẽts, I will visit their iniquities with the rod, and their sins with scourges. Psal. 92.

12 God afflicteth the Iewish nation, one while by the Philistimes: another while by the Midianites: another while by the Assyrians: and also by the Romans: but alwaies first they sinned & provoked God to anger: as the booke of Iudges, the booke of Kings, & of the Prophets doe declare. God also afflicted the Church of Christians by tyrants, as Neroes, Diocletians, & such like, which most cruelly persecuted the Church: ỹ cause of all which persecutions, was the sins and wickednes of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribula-

bulatiõ, the Author of the Epistle to the Hebrewes writeth thus: Now no chastising, for the present time seemeth to be joyful, but grievous: but afterward it bringeth the quiet fruit of righteousnesse vnto them which are therby exercised. Although therfore we cannot plainly know the fruits of tribulation, before such time as wee come to that blessed and heavenly life, which is free frõ al misery and trouble: yet notwithstanding it will be very profitable for vs to speake & thinke vpon the same diligently and often: that being confirmed by the sweetnesse and profit ỹ may come therebp, we may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse. Heb. 12. 11.

14 And although it must be confessed, that afflictions of their own nature are evil, and to flesh & blood very grievous and terrible: yet vnto Gods Children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red Sea was to Pharaoh, wherin he was drowned, but Israel saved. In the wicked tribulations stir vp desperation: but in the Rom. 8.

the godly an assured hope. By these as by a fatherly chastisement, our daily fails are repaired, hautinesse & pride kept vnder, the flesh & lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnes, and negligence shaken off, the confession of faith expressed, the weaknesse of our strength discovered, and we provoked more earnestlie to pray & call for the favor of God, & daily to vnderstand the perversnesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, it behoved Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name above al names give vnto him: so we also, if we suffer with him, shall reigne together w him. Wherby also we are brought vnto patience: that being become as a Diamond stone, we shall soner weary the that strike vs, tha we our selues be broke. For tribulations be as exercises in a humane body, wherby rather ỳ health is confirmed, & ỳ strength recovered, than taken away, or weakned through them.

16 Wherefore the godly vpon good cause rejoyce in affliction: knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, that

that which is the worke of God, and of the Holy Ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature evill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to bee seene in the wicked: who, when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Physitian, of things venemous & hurtfull, maketh most healthfull Medicines: even so Almighty God by his wisedome, out of afflictions (although they be evill things) bringeth foorth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; ỹ which is a certain triall, both of our selues, and of our owne strength: and especially, of the might and goodnesse of God. For, in suffering of adversities, we learne how great the corruption of our nature is, which being touched with any adversitie, straight-way (except the Holy Ghost helpe) breaks forth into murmurings, grudgings & into blasphemies & complaints against ỹ providence of God. Wherof we have a liuely example set forth in Iob, who being delivered by God vnto ỹ devill to be tried, how great

great blasphemies powred he out in his afflictions? how much complaineth he of the prouidence and iustice of God? but the light of the holy Ghost had no soner illuminated him, but how did he pluck vp his spirits againe? how godly & rightly doth he iudge of God? The crookednesse of our nature is hid frō vs: for the heart of mā is vnsearchable. But looke how soone the fire is strickē out of the flint stone, so soone breaketh out our perberse nature, whē tribulatiō oppresseth vs. This triall (as Peter saith) is euen as a furnace vnto Gold: & therfore God answered Abraham, when he was now ready to sacrifice his son; Now I know, that thou fearest God. No doubt that was known vnto God afore: but vp ý fact he broght to passe that his obedience was the better knowne vnto others: for we are like vnto certaine spices, whose sweet sauor is not felt, vnlesse a man bruse them well. We are also like to stons called Pyrides, which show not forth that force which they haue to burne, except when they be prested hard with the fingers.

18 The trpall also (before spoken of) bringeth hope. Whereby we se, that God hath so disposed those instrumēts of his, as that they shold one helpe another, & the one bring in the other. By reason of the hope of the

the glory of God, afflictiõs are not troublesome vnto vs: but God giving vs strength, we beare them with a valiant minde. And in ỹ very suffering, we haue greater triall and proofe of the goodnes of God towards vs: wherevpõ we cõceiue the greater hope. For hope hꝛædeth & bringeth in patience, and patience, hope. For when we consider that God was present with vs in suffering our afflictions patiently, we hope also that he will hereafter be present with vs, and at the length make vs blessed. The sicke man because he hath confidence in the Physitiã, suffereth ỹ impostume to be cut: afterward as he feeleth himself relieued, he putteth cõfidence more & more in the Physitian: so, as if need were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelitie. The Deuill, so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the Holy Ghost saith: because thou hast quietly & patiently borne affliction, it may be a sure token vnto thee, that God therein declareth his fauor towards thee: wherefore haue thou a good trust, for he will deliuer thee.

19 This confidence will make vs to resolue with the Apostle Paul, that no mãner Rom. 8. 3

of

of tribulation shall bee able to remoone vs from the loue of God, which is in Christ: neither the losse of goods, of wife, Children, friends, lands & possessions, nor any thing in the world, because we are verily perswaded, that his loue & bounty towards vs is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the mids of tribulation, & even in the very crosse & death, he giveth to his Children so much strength and consolatiō that in very deed, it is more than a hundreth fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred-fold so much, & ỹ obtaining of an everlasting kingdome, a good saluo for this sore? If we gaine with the losse of trāsitory things, heavenly treasures: with the forsaking of worldly friends Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our Heavenly Father, Christ our most loving brother, and to be loved of the Son of God as his deare darlings, & only begottē spouse: what have we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, & profite, hath our heavenly father promised vnto vs, by a

Will

Will of his own hand, sealed with the bloud of his owne Son, testified by the witnes of his Apostle, & left with vs in our owne custody, to be paid at ỳ sight whensoever we shal require it. Whereof this is the cõtent: Who so hath forsaken house, brother, sister, father, mother, wife, children, or land, for my names sak, he shall receiue an hundred fold, & the inheritance of everlasting life. Who can deny, but that hunger, cold, nakednes, extreame poverty, and wãt of things partly necessary, are a heavy burthẽ for man to beare? But the weight thereof is lightened & made easie to them that with a right eye and unfeignedly doe beleeue Gods promise, & cast their care on him. Cast thy care upon ỳ Lord: for he careth for thee. Your heavenly Father knows that you have need of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the aire, the fishes of the sea: and will he not keepe his promise unto vs, for whose sakes he hath made these creatures, and hath made vs lords over them? what cans have we to mistrust his purpos, rather thã the bird ỳ flieth forth in the morning, upon this natural perswasion, that he shal find food, not doubting, but that he who made him, will not suffer him to starue vñ

hunger? Haue wee seene such as put their trust in him, starue with hunger, die with cold, or perish through nakednesse? It hath not béene heard of, that the righteous hath béene forsaké, or his séed beg, wáting bread. For they, that know the name of the Lord, will trust therin: for he forsaketh not them that seeke after him. And he willeth vs in the day of our troubles to call vpō him, adding this promise, that he will deliver vs. Whereunto the Prophet David did so trust, féeling the comfortable truth therof at sundry tymes in many ꝑ dangerous perils, that he perswaded himselfe (al feare set a part) to undergoe one painful dāger or other what soever: yea, if it were to walk in the valley of the shadow of death, ꝑ he should not haue cause to feare: comforting himselfe wᵗ this saying (which was Gods promise made vnto al) For thou art with me, thy rod and thy staffe, even they shall comfort me. Is Gods staffe waxen so weake, ꝑ we dare not now leane too much theron, least it should breake? Or is he now such a changeling, ꝑ he will not be wᵗ vs in our troubles, according to his promise? wil he not giue vs his staffe to stay vs by, and reach vs his hād to hold vs vp, as he hath béene wont to do? No doubt, but he wil be most readie in all extremitie

Psal. 23. 4.

to

to help, according to his promise. The Lord that made thee (O Iacob) and he that fashioned thee (O Israel) saith thus, Feare not, for I will defend thee, &c. Esay 44.2.

10 He is that mightie Captaine, who having vnder his gouernmẽt many souldiers and seruants, hath them at his commandement, ẏ when he biddeth them goe, they go: when he saith abide, they abide: & when he willeth thẽ to do this or that, they obey his word. For paine, pleasure, griefe, ease, sickneſſe, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion cõfeſſeth in ẏ Gospell: Yea, he worketh so forcibly in his Children that leane vnto his promiſe, that he maketh to them, of paine, a pleasure: of griefe, ease: of ſickneſs, health: and of death, life: as contrariwiſe to the vnbeleeving, pleasure, ease, health, and life is a weary, irkſome, and painfull death.

11 But reason and our fleſh are hardly perſwaded, that we are beloved of God when we be exerciſed with afflictions: and yet the author of the Epiſtle to ẏ Hebrewes saith; That if we be not vnder chaſtiſement, (wherof al are partakers) we are baſtards, & not ſons. And S. Paul to the Romanes bringeth in ẏ complaints of the Saincts which Heb. 12.8

were tormeted and afflicted before Christs time: For thy sake we are delivered to the
Psal. 44 death all the day long: wee are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God, & yet they make this sorrowful complaint; We are accounted as sheepe to the slaughter. As if they had sayd, We are otherwise dealt with, than the Fathers in the old time were dealt withal: vnto whom God seemed to beare great favour when as he inriched them, fought for them, gaue them victorie, & with excellent names and titles made thē famous and honorable: we say, we are no wotherwise dealt withal: for wee are delivered vnto the enemies as sheepe to be slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long over our heades, & we are never in security: but yet herein we are comforted, that we are not in this perill, as mi that suffer for evill doing: but for thy sake, that is, for religion and godlinesse.

21 Whereby also, wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grievous things, and yet are not Martyrs, nor Confessors. If punishments make Martyrs, then the Papists at this

this day, might truly boast of Martyrdom; when, for their trayterous desert to their Prince and Countrey, they rightlie are executed. And some Sectaries and Schismaticks, which would faine be reputed Confessors, might then have some sutt colour to complaine of persecution, whē they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kind of men which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, & would slay themselues. These men (saith he) must not bee counted Martyres. These are not Sheepe, but Goats. These are not led against their wils, but run head-long, through ambition & proud conceit. These Rams follow not the example of Christ, of whom it is written, that when he was led like a Sheepe vnto death, yet did hee not open his mouth: for these set open their mouthes too too wide, vttring blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliver my body to bee burnt, and haue no charitie, it profiteth

We shou then, hau many Ma tyrs at th time in England.

1 Cor.

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

23 Wherefore we, having a good cause, ought with patience & meekenes to be ready prepared, whē triall shalbe, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because ỹ Crosse alwaies followeth them which will liue godly in Iesus Christ. Then hee who hath promised vs, ỹ neither in fire, water, no nor yet in the shadow of death he will be from vs, but will be our buckler, defender, & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that he will giue vs a ioyfull end and deliberance.

Marks of a true Martyr.

24 The holy Ghost hath caused many histories to be kept in writing for vs, ỹ liue now in ỹ latter age of ỹ world, to this end, that we should not only behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstoode and ouercame by faithfull patience the malice thereof, but also by reading of them, wee should in our like troubles, learne like patience, receiue the same comfort, and being throughly tryed, conceiue a sure hope of the same victory, which

which they, after many and sundry tryalls, did winne: whereof we shall not be disappointed if we to the end strive lawfully. If it be too hard, and above your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration, that you may espy & behold in them, the order of Gods working wt his Church in all ages: and if you do not understand in diligent perusing them, that the end & issue was ever a joyful & glorious victory & deliverance, wherewith to cõfort our selves in the midst of miseries: take into your hands the comfortable History of King David: mark his whole life, from that time he was taken frõ his fathers sheep, until his death: behold him in your selves, whensoever you shalbe afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his owne minde, & appointed him King over his people, who laboured worthily to deliver & defend Gods people frõ their enemies the Idolaters, that dwelt neare about him; he did not grant unto him such quietnesse, neither to his people, but ỹ he was in continual troubles, and no small dangers during the life of Saul; and also after Sauls death, the Idolaters, and also Sauls

friends, seeking all the wayes that might be, to depose him from his kingdome.

26 And not only was he thus vexed with his foraine enemies, but also most grievously of al other, by those of his houshold, who should haue been his most deare friends: his owne naturall Son Absolon, his most privy counsellers, the Nobility of the Realme, & the most part of his Subjects. Absolō pretending to his father David a great holines (as the manner of hypocrites is) desired to
Gen. 15. haue leaue to goe vnto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria. But his meaning was, to obtayne the kingdome from his father, & stirre vp Israel against him: which he brought to passe. David was banished, & persued to the death by his owne son, who wrought so much villany against his own Father, that he did not forbeare, in ỳ despight of him, to mis-vse his fathers wiues in the sight of all the people. How grievous and dangerous this sudden change was to David, and to the people, which were but a few, in respect of ỳ great number of the malicious hypocrites which followed Absolon, it appeareth plainely in the Storie, and you may easily consider.

27 The best that was like to come of the matter,

matter, was, that while the kingdom of Israel was thus divided, Gods enemies, the Philistims, which had lyen so long in wait therefore, should snatch vp from both the parties the kingdome of Israel, and not only vtterly banish Gods true Religion from among the Israelites: but also bring them, their countrey, & their posteritie, into most miserable bondage and thraldome, and that to Gods enemies, the most vile people, and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfeignedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these sorrowes and bitter pangs. His whole behaviour he himselfe describeth in a psalme, which is left in writting, for vs to learn hereafter, how to behaue our selues in the like persecutions.

29 When he was fled from Ierusalem, and the Priests were departed from him, with the Arke of the Lords Couenant, hee went vp vnto mount Olivet bare-foot, wept as he went, and had his head couered: and so

so did all the people that were with him: & he made his mone vnto the Lord, saying: O Iehovah, how are they increased that trouble me! how many are they that rise against me! how many are they ý say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heavy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, suddenly to bee cast out of his royal seat, and brought in danger of his life, & that by his own naturall Sonne? Can the displeasure of any enemy so much pierce the heart of a kind Father, as the vnnatural crueltie of ý Son to seek his death, of whō he himselfe had his life? It grieved him no small deale, to perceiue such as had beene his wise Counsellers, whom he much trusted (whose duetie it had bene, with the spending of their owne liues, to haue defended the common-wealth, brought to a good & quiet order both in matter of policie, and of Gods true religion) to be the supporters & maintainers of an hypocrite, who had neither respect to Gods true honor, nor yet cōsideration of duetie to his most honourable Father, neither regard to the prosperous weale of his native countrey. But nothing

of

of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himself was the onely cause of all these evils. Hee called to remembrance, that these plagues fell upon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne: For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I haue sinned: and afterward when he saw this grievous and sudden change follow, he perceived it came partly by his sin: by the worke of God, & therefore submitted himselfe wholly to Gods will, saying: If I shal find favour in the eies of the Lord, he wil bring mee againe, and show mee both his Arke, and the Tabernacle thereof. But, and the Lord thus say, I haue no lust unto thee: behold heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to bee of Gods hand, his sinnes to be the cause and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoever should be laid upon him. Hee assured himselfe, that when hee himselfe was most weake, then God would declare

clare his strength for his owne glory sake: and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of Plagues and tribulations, both to private men particularly, & also of Realmes & whole Commonwealths, is diligétly to be weighed, that as they come from God, so they haue this end, ỹ they tend partly to his owne glorie, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, and shalbe molested with many and sundry kinds of troubles & calamities, yet the calamities & afflictions are not to all kind of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, than the godly and chosen Childre, who are the true Church of God, the living members of Christ, and such as shall never be separated from God, and their loving Saviour in Christ Iesus.

33 These, although they be never without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the Honour and glory of his owne name, or the profit, commodity, & exceeding

exceeding benefit of them who he thus afflicteth, either else for both these considerations together: for that there is no trouble ỳ comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and justly considered.

34 Thus you may plainly see, how God hath wrought in his Church in olde time, & therfore shold not discourage your selues for any sudden change: but with David acknowledge your sins to God, declare vnto him how many there be that vexe you, and rise vp against you, naming you Hugonites, Lutherans, Hereticks, Puritans, and the children of Belial, as they named David. Let the wicked Idolaters brag, that they will prevaile against you, & overcome you, & that God hath given you over, & will be no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisedome of Achitophel, the wise counseller: yet say you with David, Thou, O Lord, art my defender, and the lifter vp of my head. Perswade your selues with David, that the Lord is your Defender, who hath compassed you round about, and is (as it were) a shield, that doth cover you on every side. It is he only that may and will compasse

With these and other such like reproches, are the Children of God often tryed.

paſſe you about with glory and honour. It is he that will thruſt downe thoſe prowde hypocrites from their ſeate, and exalt the lowlie and meeke. It is hee which will ſmite your enemies upon the cheeke bone, and burſt all their teeth in ſunder: he will hang up Abſolon by his owne long Hayre: and Achitophel, through deſperation ſhall hang himſelfe: the bandes ſhall bee broken, and you delivered: for this belongeth unto the Lord, to ſaue his from their enemies, and to bleſſe his people, that they may ſafely proceede in their Pilgrimage to heaven, without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit David and his Kingdom, after he was annointed King over Gods people, were exerciſed with many troubles during his time: yet he obſerved the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of God. After him Salomon had governance over Gods people: who in the beginning of his reigne walking

king after his Father David, did build Gods temple, and obserued the true Religion: But that lasted but a while: for in his latter yeares he fell to Idolatry and seruice of false gods, so that the true seruice of God began to bee corrupted.

2 After him his Sonne Roboam reigned, at whose beginning the Realme had such a miserable change, that it could neuer after recouer it selfe againe. For the kingdome was diuided, and ten Tribes which were called afterward Israel, fell from Roboam, and from the true Religion, vnto Idolatrie, and false serving of God: and so continued in false superstitious religion, alwaies hating the true religion of God, killing the Prophets that did teach the truetly, and the godly people that confessed the same many yeares; and yet all that time perswaded themselues, that they had the true seruice of God, and that their doings did much please God. Yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose life also they sought after. Consider wel this history, and the working of God with his Church and true religion.

ligion. The Prophet Samuel had taught ỹ people the true service of God: the worthy king David maintaind ỹ same all this time, but with great difficultie. Salomon his son (a prince of most singular wisdom & knowledge, perfectly instructed in ỹ waies of the Lord) fell frō God, corrupted Gods religion with the false services inuented by man: insomuch, that the Lord was so offended therewith, that he cut off frō the rule of his posterity, the most part of the kingdom: for the ten Tribes were neuer after him vnder the gouernāce of his successors: neither did they afterward walke in the feare of God, but in idolatry and false religion, till at the last God sent the Assyrians to inuade thē, in that wise, that they ouercame them, carried them forth of their owne countrey, dispersed them in many countreyes among the heathen, sent strangers to inhabite their land, & so vtterly destroyed the kingdome.

3 This was a fearful iudgement of God: where he had but one smal kingdom in the whole world, ỹ bare the face of his Church, where his true honour was maintained, and that so suddenly, of twelue Tribes, ten should fall from God to idolatrie, and false religion: yea, and the other also during all the tyme of Roboam, and his sonne Abia, after

after him. So that during al this time, ther was not in ẏ world any Church or people, where the sincere religiõ, and pure word of God was received by publicke authority, & common order: although God reserved alwaies some ẏ privately served him, & feared his name faithfullie, who were alwaies so hated and punished by the Idolaters, that their lives were bitter unto them.

4 In those dayes did the Idolaters make ẏ selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters do make now against Gods people, and his true religion, concerning generality. The faithful thẽ lived amẽgst those Idolaters wẽ no lesse peril and danger thã the Christians haue done in Spayne, & in other Countries where ẏ Gospell hath not free passage. The Prophets were then imprisoned and drivẽ out of their country lik seditious hereticks, the causers of al evill, as ẏ true Preachers in some places of Christendome now are.

5 After the death of the wicked Kings of Iudah, God visited his people with some light of the trueth by the meanes of Asa, and King Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

done, not without great difficultye trouble & continued but a small time in that same order: For Ioram, the son of King Iosaphat, overthrew the true service of God, contemned it, & brought in the place therof the superstitions & Idolatries of the Kings of Israel, & so ỳ Church continued never perfectly reformed, but alwaies afflicted, til ỳ time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, and Ioatham, attempted a reformation, and were indifferently good Kings, yet was not ỳ Church cleansed of al the Idolatries, and false counterfeit Religion: as it appeareth by ỳ Prophets, Elia, Amos, Isay, Osea, Micha. But ỳ worthy king Ezechia, in the first yeare of his Reigne began to reforme Religion, brake down and banished all Idols, & Images, Vil-altars, & whatsoever was against Gods Commãdement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in puritie but a litle time. For his son, wicked Manasses, who raigned after him, put away & did forsake the true way, and brought in against al manner of Idolatry & false Religion: and did grievously punish, & persecuted the faithfull people & true Prophets. He shed (saith the

the Scripture) innocent blood exceeding abundantly. In like manner did his son Ammon also, who reigned after him.

¶ This grieuous change remained thus, vntill the good King Iosias made a new and godly reformatiõ, which ought to be a glas to all Princes to behold themselues in. But this godly reformatiõ of this good King did not continue: for his son, and all the kings of Iuda after him, forsook the ways of God, and restored again the Idolatry, & false religiõ of their forefathers, and so continued til God sent the King of Babylon, to destroy their city, temple, & Countrey; who also led them captiue into Babylon, where they continued many yeares in great afflictiõs: as it appeareth by the Prophets, Ieremy, and Daniel; so that in fiue hundred yeares & aboue, in the days of all the Kings of Iudah, Gods Religiõ was set forth & receiued in publick order sincerely and perfectly, and the contrary vtterly banished and abolished. But in the times of David, Ezechiah, and Iosias, (as Iesus the sonne of Sirah witnesseth) all Kings, except David, Ezekiah, and Iosias, cõmitted wickednes: for euen all the kings of Iudah also forsoke the Lawes of God.

7 With what difficulty and troubles, Gods religion and true seruice was restored

after the returne of Gods people frō Babylon, and how short a tyme it continued in purity: what troubles & grievous persecutions the true servants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, ther was an outward face, & beautifull show of Gods religion among the Jewes: yet was it so defaced, and vtterly falsified with traditions of the Pharisees, who were at that tyme in estimation, that Christ himself doth testifie ỹ their service was but vaine traditions of men, and the Commandement of God was not observed. All that time there were no Prophets to instruct them in the right way: for, immediately after the captivity, all prophesying ceased in Israel. Now peruse the History of our Saviour Christ in ỹ foure Euangelists, & you shal perceiue in what estate Christ found his true Religion, what paines & travel he toke to restore the true & sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, the cruelties of thē who would seme to haue & maintaine ỹ true honoring of God, ceased not, but stirred vp most vehemēt persecution against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles who spent their liues in ꝑ building of Christ Church.

8 After Christs death, the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerva his successor was friendly to the Christians. Trajan after him, a cruell persecuter & enemy, and then Hadrian: after whose time the Church had rest for a while. For shortly after, ꝑ Christians that were in Asia, & also the west parts, were cruelly disquieted; shortly after this time did England receiue the Christian Faith, & was the first Country of all the world that receiued the faith of Christ by publick authoritie, Lucius being the first Christian King. But the purity of Christs trueth did not long here continue not much aboue one hundreth yeares.

9 Severus ꝑ Emperor wrought al the meanes that might be, to destroy Christs Church, & to subuert the true religion wᵗ most sharpe persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrãt Maximinus did sore molest the faithful: & likwise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus granted the Christians peace: Aurelianus persecuted them. And Diocletianus more like an infernall Serpent, than an earthly man, did as it were devoure the Church most cruelly. In his time was the greatest persecution that hath been before: the tormẽtors were much more weary in sheeding of Christiã blood, and cruelly tormẽting the faithfal, thã the holy Martyrs were in suffering the paines. There were in this persecution, within 30. dayes, above seventeene thousand Christians killed most spitefully.

Eusebius. Eccl. hist. lib. 8. c. 9.

10 But Constantine the good Emperour became a Christiã, set the Church in peace, & was the first Emperour that did by publick authority, put down gentility, and truly maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to undo al that Constantine had done, used wonderful policies to destroy the christian Religion, and did afflict the faithfull very grievously. After this tym, the Church was grievously molested by the Arians: after, with Hunnes, Vandales and Goths: and

so continued many yeares, till all good learning begã wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it beene even vnto this day miserably afflicted, & wonderfully defaced by two vicars of ỹ devil put in commission at one time, about eight hũdred yʳs since: the one *Mahomet*, for the East: the other, Antichrist of *Rome*, for the West. The one forraign, the other a more neare and domesticall enemy to Christians. For, during these foure hundred yeares, Rome hath ben Topher, and the valley of *Hinnon*, and the very Altar wheron hath been sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, haue beene, and are greatly damnified, & injuried by her; as appeareth by many notable Pageants, which shee hath played before our time: amongst which this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius King of Bohemia, for favoring of *John Hus* and his religion (that is to say, for playing the part of a Godly Prince) did excõmunicate and depose him, appointing his kingdome to *Mathias*. But Frederick the Emperour would not therto consẽt: and especially after the death of the

aforesaid George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus (son of Casimirus, King of Polonie) to be King of Bohemia. For the which great warre and trouble kindled betwæne him and Fredericke the Emperour: wherin the Emperor had bæn vtterly ouerthrowne had not Albertus Duke of Saxony, rescued the Emperor, and repressed the vehemency of Mathias. This fire of dissention being kindled by ỳ terrible thunder-bolt of ỳ Popes excommunication, did yet a greater mischiefe. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should haue bæne set forward & aided by Christian Princes and Bishops. The like curse and excommunication hath been denounced by the Antichristiã Bishop Pius Quintus, for the like cause, as we all know, against Q. Elizabeth: but the same hath been altogether turned to her and her peoples good, by him that can & will bless, where Balaam curseth. What should I neede to set before you the bloody broyles of Frãce & of the Low countries thereto adioyning, wrought and brought to passe by this domestical enemy, vnder the colour and name of a holy league, therby to maintaine Idolatry and superstition, & to roote out the religion and

and seruice of Almightie God: It is to be manifest: they haue felt it, and all the world cannot but condemn it. But what better can be expected? Can any good come from Rome? No verily. For as Babylon is full of Ostriches; as Africa yeatly breedeth some Monster & as Sodom & Gomer sendeth forth yearly noysom stinches: so the Church of Rome is the nurse & fountaine which sendeth forth error, rebellion, and vtter desolation (if it were possible) of all Christian kingdomes.

11 Now weigh and consider with your selues this same briefe rehearsall of the seate of Gods Church: how the Church of the Israelites was afflicted in the time of ỳ Kings, then carryed into a strange Countrey captiue, after their returne & reedifying of the Temple, what great perils and troubles it sustained, till after the daies of the Machabees: next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutiõs, which the Church suffered vnder most cruell tyrants, from the eight yeare of Nero, by ỳ space of three hundred & twenty yeares, vnto the time of Cõstantine & from his time three hũdreth years after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes good learning was decayed, and ignorance brought

brought in: ethen marke with advisement, how that from that time hitherto Mahomet hath usurped & afflicted the East Church, and the Pope the West: for he began to exercise his proud power over the Church, about ỹ same time that Mahomet brought in his religion. Consider, I say, with advisement, in al these times, how little while Gods Religion was maintained in the Church: what perilous changes were in the Kingdome: what exceeding cruelties was always used against the people of God, as though they had bẽn Hereticks, his word condemned as heresie, and the cause of all evils: and you shal easily perceiue, that neither Gilgal, Silo, nor Mispah, can assure the Lords Tabernacle any rest: and that Religion keepeth not her place and standing any long time.

13 The use and profit which is to be made hereof to our selus, is this: that forasmuch as God hath giuẽ vnto vs his word, and ỹ Ministry therof, in such wise, that we haue amongst vs (blessed be his name therefore) his true religion & service: let vs not grow secure, forgetting our dueties vnto him in regard of so vnspeakable a blessing: lest he come shortly and remoue our Candlesticke frõ vs. For he hath no lesse cause to execute his iudgements against vs now, thã he had in

in old time against the obstinate & vnthankfull Iewes, of whom he complaineth thus: What shall I do vnto thee, O Iacob? thou Iudah wold not obey, I will turne me to other Nations, and to those will I giue my Name. For, he intreateth vs continuallie as a Father doth his Sons, as a Mother her daughters, & as the Nurse her pong Babes, that we would be his people: and yet by our disobedience we refuse. It is therfor to be feared, that the Kingdome of God shalbe taken from vs, and given to a nation which will bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily deprive vs of Gods favor, and that will sooner bring vpon vs his heavie Iudgements, than our vnthankfulnesse, in abusing his word and Ministery.

14 It fareth with vs, as it did with the Israelits, after their mighty deliverance out of Egypt, in the wildernesse: who at the first when Manna was strange vnto them, liked it wonderfullie, so that they would run out even on the Sabbath, although they were forbidden to gather it; but soone after waxed weary of it. Even so in the beginning of Queene Elizabeths most happy reigne, we all, as men almost hunger-starved for lacke of the spirituall food of Gods Word, the

Manna

Manna of our Soule, were right glad by what occasion, or from what maner of person soeuer we might heare ỹ Angelicall tidings (as it were from heauē) of our saluation in Christ, & of our iustification through faith in him: Yea how ioyfull were we ỹt to heare God serued in our vulgar tongue: but now either through negligēce or lazines, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to undermine and intrap him; or, peraduenture, to fetch a nap or two, or to meet a friend, &c.

15 Through this fulnesse, some are grown so lazie and vnlustie towards the spirituall Manna, that they wil no more go seek it abroad, as in former time of neede: but will haue it brought home to their houses, and so make the publick Minister, a Parlor-Preacher, as if it were now a tim of persecutiō: where Eli hath his open place by one of the Pillars of the Temple, where any mā may find him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *Vbi habitas?* Master where dwellest thou? He answered, Come and see; and they came to him, and not he to them. He himselfe commanded it should be so: If any man thirst, let him come to me;

16 And

16 And as touching religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of King Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abjice*: Either honour Christ wholly, or cast Christ wholly away.

17 There bee also many that deale with Gods word & his religion, as doth the Butterflie with the sweete flowers: and that is, even to die their wings with thē that they may seeme to bee of a faire painted colour: these thinkȳ holines cōsisteth in ofrē & much hearing, how little soever they practise. They can endure the sowing of a Gomer, although they reape but an Epha. To these it may be said, as Phocian said sometime to the Athenian bands, *O quam multos duces, quam paucos milites!* More teachers, than followers.

18 And as for the Ministry it serveth for nothing now-a-dayes, but even for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heede to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be judged and condemned at the doors of mēs houses: or as Christ and his Apostles, by the fire side:

ſde: and as Iohn Baptiſt, that they receiue their iudgement at the Table cloth, or Carpet, not from any Iudiciall ſeate.

19 Doe we thinke that God will ſuffer all this contempt of his word & miſſeries vnpuniſhed? he hath already looked a long time for our amending, and hath long born with our euil doing. And as it is truly ſaid of God, in reſpect of his long ſufferance, that he hath leaden feet: ſo as truly it may be ſaid in reſpect of his heauy Iudgements following the ſame, that he hath yron hands. He commeth againſt vs ſlowly: but when he commeth, he paieth home ſurelie.

20 For theſe forty and ſeauen yeares paſt, who hath led the life of delights, but we? what nation vnder heauē hath bēn happy, but our Engliſh nation? Our God hath long loued vs: our God hath long ſuffered vs, & w̄ his chearfull countenāce hath moſt louingly looked vpon vs. But euen as the Trojans, when their city was beaten down flat to the ground, ſaid thus: *Troja fuit*, there was a Troy, or, we had a Troy: ſo the time may come, wherein we may ſay, God was in this place, & we wiſt it not: we had once Gods fauour, and we acknowledged it not. May, if Gods mercy had not bēn a barre to hinder the proceedings of ẏ enemies of his

Church,

Church, the time of desolation had already fallē vpon vs: especially vpon the death and dissolution of our late gracious Soveraign: Which day, the Iebusites of this land expected, with a longing desire, as Esau did wait for the daies of his Fathers mourning, that they might imbrue their hands in the blood of al true harted Iacobs of this Realme: but when the Sun of our prosperitie was not eclipsed, by reason of a most happy succession of a gracious David, whom God placed vpō the seate of his Kingdom to rule his people with a wise and prudent heart; Then wee said, that our hill was so strong that it could neuer be remoued, and that we were quite out of reach of al aduersitie: But soone after the Lord shooke the Tower of our happines with two stormes: The one was the sword of the deuouring Angell, which tooke away at the least forty thousand of our brethren and Sisters, within the space of two yeares or vnder: The other was, ỳ treacherous attempt of wicked subiects against our gracious lord the King, & the state: But these clouds were no sooner ouerblown, but again we returned to our securitie: & thē we were sunck into the depth therof, pleasing our selues in our owne waies: & putting the euil day far fro vs, thē were we vpon the sudden thrust into

Watson, and his complices.

into the brim of confusion, by ẏ late, cruell, inhumane, & diabolicall treasō, practised by dissoyall & miscreant wretches against the King, the Queene, their Royall issue, & the Estates of the land, Ecclesiasticall & Civill.

The secrecy of the treason, amplifieth the mercy of God. The Gunne, power Treason.

This Treason was as a Sea, wherein all other Treasons haue lost themselues. No tongue is able to expres, nor any heart is sufficiēt to conceciue the depth of this intended villany. Let vs imagine what horror it had been for vs to behold wt our eies, our cities and townes invironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our Children, to draw the Sword of warre in the land of peace, to quench the light of our Israel, and to remoue our Cādle and Candlestick out of the place. But blessed be the name of our God, the keeper of Israel, who neither slumbreth nor sleepeth, who hath preserved vs from the violence of our enemies, & hath delivered vs *faucibus fati*, out of the jawes of death & destruction: The snare is broken, and wee are delivered. Our King, the Lords anointed liveth, to the glory of God, the good of his Church, the comfort of his Subjects: He flourishes as a fruitfull Vine; his royal seede prosper in his sight: and all good people of the Land, of what-

what condition soever they bee, haue their hearts filled with ioy, & their mouthes with ỳ songs of thanksgiving, for the Lords gracious protection ouer vs. As for our enemies, shame hath couered their faces: they fret & gnash with their teeth: into the same pit which they haue digd for others, they are fallen thẽselues: the word which they haue sharped for others, entreth through their owne sides: their bane fire of Gunnepowder, turned into a bon-fire of ioy: & with the same fire they thought to burne vs they haue beene slaine, or scorched themselues. This is the Lords doing, & it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose; *Est autem hæc peculiaris ars, vt ita dicam, divinæ sapientiæ, ita temperare conatus malorum, vt illorum impietatem vertat in suam gloriam: & exitium quod alijs intendant, vertat in authorum perniciem, & bonorum felicitatem.* That is (as I may so say) the skill and the speciall trade of the wisedome of God, so to temper and order the endeavours and attempts of wicked men, that hee turneth them to his owne glory; and the destruction which they attempt against others, to the vtter vndoing of the Authors of it, and the happinesse and comfort of the godly ones.

So it is to all the enemies of SION.

Erasmus, vpon the PSALMS.

A most sure and evident demonstration hereof we haue in our late deliuerance: for our intended destruction is turned vnto the confusion of our aduersaries, vnto the furtherance of the Gospell, and to the encrease of Gods glory. Oh! let this be obserued aboue all the dates in the peare; let it be writ in Kalenders, in golde letters, that not only the age present, but the generatiō to come, may be stirred vp with due thankfulnesse: and ye the beloued of our Lord Iesus, who are participants and beholders of this great wonderfull mercy, acknowledge it with thankful hearts and lips, and make known your thankfulnes, by your continuall obedience: for, true thankfulnes is not verbal, but cordiall and actuall: And, therefore, as Bernard hath very worthily obserued, it is called *Gratiarum actio, non gratiarum dictio.*

The 5 of November. 1605.

Bernard.

If we despise or set light by so great graces of ỳ Lord, we are to look for none other, but ỳ the Lord will take the rod in his hāds again, and vtterly confound & ouerwhelme vs with his iudgements, who would not be reclaimed to true and vnfeigned repētance by his euerlasting mercies: for the Lord will not be mocked, neither can he be deceiued: that which we sow, that same shall we assuredly reape. If we sow the seede of disobedience,

dience, vnthankfulnes, and Apostasie, then shall we also reape the fearful crop of death and everlasting destruction, both of bodies and soules. From the which, the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then, in time, recall our selues to a better consideration: & let vs constantly and thankfully imbrace ẏ word of God, & persever in the way of godlines. It was king Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliver himselfe frō imprisonment & bonds, by blaspheming Christ: to whom he made this answer; These eightysixe yeares haue I served him, and yet did he never hurt me, and sure I wil not forsake him now. Even so let vs resolue, that for so much as we haue begun our Pilgrimage in the spirit, never to end it in the flesh: And that if all the world would fall away from God and his word; yet wee, and ours, will serue the Lord. So shall we be sure in the ende of this our Pilgrimage, which wee haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehovah hath promised vs.

FINIS.

CHristian Reader, if by the grace and mercy of God, thou hast received that benefite by these former considerations, which I have prayed vnto God that every one (which desireth to be a Christian indeed) may receiue; I doubt not but thou hast a hearty feeling & sorrow for thy sins, with a detestation and loathing of the same, & doest earnestly desire to be reconciled vnto Christ, and to be assured of the forgiuenesse of thy sins, and consequently of thy saluation: which by no better meanes thou canst accomplish, than by preparing thy selfe rightly & worthily to receiue the holy Sacrament of the Supper of our most blessed Lord & Sauior Iesus Christ. To which end & purpose, I exhort & beseech thee, (euē for the loue of him who so dearly loued vs, that he gaue his life for vs: yea, & as thou tenderest the saluation of thy owne soule) that thou wilt enter into the Court of thy owne conscience (which at the latter day will be a witnesse, either to iustifie or condemne thee) & examine thy selfe, (either by this which followeth, or by some other godly & Christian rule) especially whether thou haue that faith that repentance, that thankfulnesse vnto God, and that loue to thy neighbours and brethren in Christ Iesu, which is necessary to the receiving of so great a benefit and blessing as is the body and blood of our Lord & Sauiour Christ Iesus, the only price of our Redemption: lest thou be found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, & drinketh of the cup of the Lord vnworthily, is guilty of the body and blood of the Lord, & eateth and drinketh his owne damnation: from which state, good Lord deliver vs.

THE

THE COVRT OF CONSCIENCE,

Wherein every sinner may examine and trie himselfe, whether hee bee fitly prepared to receiue the blessed Sacrament of the Lord's Supper.

DEarly beloved in our Lord and Sauiour Iesus Christ: If wee will bee worthy receiuers of ỹ holy Supper of our most blessed Sauiour and Redeemer, it is necessary we hearken vnto the Apostle S. Paul to the Corinthians; Chap. 11. ver. 27. where he saith thus: Whosoever shall eate this bread, and drinke this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup. 29. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Here the Apostle sheweth vs the danger of the vnworthy receiuing of the Lords body and blood, & also ỹ means how we may be worthy receiuers of the same; namely, by examining our selus that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet Dauid, *Mine heart is prepared.*

2 The way then to prepare thy heart is, to examine thy heart, and to indeavour, that it may be fit for God to dwell in. For thy heart and conscience is Gods Court: which he will yeeld to no other: It is his throne, e none may sit there but he: It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iustly come, but ỳ right Spous

3 This Conscience of man, is a certaine light wherewith God hath indued it, as a perpetuall Surveyor, and beholder of those things, which we have thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good: But it is called a bad Conscience, when it excuseth that which is evill.

4 There are three things belonging to the Conscience of every one, be it good or bad: Knowledge, Testimony, and Condemnation, or Iustification.

5 Concerning the first, it cānot be denied, but that mans Conscience putteth him in mind of those things, which he hath thought, said, or done: as testifieth ỳ prophet David, Psal. 51. 3. in these words; I do know mine iniquity, & my sins are ever before me. And speaking in ỳ person of God, he saith, I will reprove thee, and set thy misdeeds in order before th Psal. 50. 21.

6 The second thing, which belonget

Con-

Conscience, is Testimonie, which ever accompanieth the warning and the gnawing conscience. The warning Conscience is oftentimes lulled asleepe: But the gnawing Conscience awaketh her againe.

7 This gnawing conscience carrieth alwaies with it a witnes-bearer, which is a continuall remembrancer and register of all that we do or speake. This is more than a thousand witnesses besides. If all the world should say and sweare for thee, that thou art innocent, and yet thy owne conscience accuse thee: that one shall be more than all the other. Contrariwise if all the world shal say, that thou art guilty, and thy conscience shal testifie for thee that thou hast committed no such offence: it is to thee as a brazen wall, and bulwarke invincible against the whole world.

8 Then commeth the third thing, which is iustification, or condemnatiõ. For presently after the offence, the conscience of a wicked man is vnto him in stead of an accuser, a witnesse, a iudge, and a hangman: for no man can haue a more severe iudge thã himselfe: becaus when a man iudgeth truely of himselfe, he doth not absolue himselfe.

9 Cain, having most vnnaturally slaine his innocent Brother, felt the horror of con-

demnatiõ in his own conſcience. And therfore fearing the iudgement of God, he ſaid:
Gen 4.14. Whoſoever findeth me, ſhall ſlay me.

Ioſephs brethren carried this condemnation in their owne Conſciences, for ſelling their innocent Brother: and therfore, with ſhame and confuſion of face, ſaid: What ſhal
Gen.44.16. we ſay or ſpeake vnto my Lord? and how can we iuſtifie our ſelues? God hath found out our wickednes. And Pharaoh out of his owne guilty Conſcience ſaid (albeit like an
Exod.10.16. hypocrite) I haue ſinned againſt the Lord your God, and againſt you.

Sauls owne conſcience condemned him, in that he had perſecuted David vniuſtly: and therfore ſaid; Thou art more righteous than
1. Sam. 24. 18. I: for thou haſt rendred me good, & I haue rendred thee evil. Alſo Iudas, for the betraying of his Maſter Chriſt, felt ſuch horror of conſcience, that he confeſſed, ſaying; I haue ſinned in betraying the innocent blood.

10 Thus ſin begetteth an evil conſcience: and an evill conſcience in the wicked, begetteth damnable feare & deſperatiõ, which feareth his own ſuſpitions. The tyrant Caligula never had ſecure & quiet reſt, but ever continued in horrible dread and feare. That mõſter Nero, after he had killed his mother confeſſed ỹ in ſlæpe he was much troubled

with

with her, and tormented with Furies that burned him, with flaming Torches.

11 If there be ſuch terrour of conſcience in the wicked, how commeth it to paſs, that they are many times in ſuch mirth & pleaſure? Surely, becauſe they are removed from the way of ſinners, into the Scorners chaire, and then all is quiet.

12 There was a time when there was a conſcience in the World. And is the World better for age? No ſurely, for conſcience is now ſhrunke into Science: and vnder the full ſailes of mens knowledge, they fall to make wracke of Conſcience; according to the ſaying of the Apoſtle, Some having faith and good Conſcience, haue made Ship-wracke of their faith. 1. Tim. 1.19.

Doeſt thou then (deare Chriſtian) deſire to haue ỳ hope of eternall life ſeated in thy heart? Looke that thou haue faith and good conſcience. Which if thou haue, thou wilt ſay with father Iacob, vpon the leaſt ſuſpition of wrõg, Carry with you again the money that was in your Sackes, leſt peradventure it was ſome overſight. Gen. 43.12.

Then wil your actions be ſo ſquared with truth, that with a good conſcience you may ſay with Abimelech: with an vpright mind, and innocent hands haue I done this. Gen. 20.5.

Then will

will you say with Zachee: Behold, Lord, if I haue done any mã wrong, I restore foure-fold. And so blessed shalt thou be, because thou art not condemned in thy own conscience. Therefore, before thou commest to the table of the Lord, follow the counsell of the Apostle, Let a man examine himself, (that is, his conscience) and so let him eate. When Iehonadab came to Iehues Chariot, he said, 2. Kin. 10. Is thy heart vpright, as my heart is towards thee? So when we come to be the Lords guests, he would haue our hearts vpright to him, as his is to vs.

This examination consisteth chiefely in this, to see and try, whether we haue these foure gifts of Gods grace: namely, Faith, Repentance, Thanksgiving to God, and true Charity towards our Neighbors. For, first we must haue faith; that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father vnto vs, in the name of his Son Iesus Christ our Lord, whom he deliuered to death for vs. Yea, euery sinner must apply Christ his merits particularly vnto himself. This Faith commeth not of vs, neither is grounded vpõ vs, or vpon any thing that is in vs: but it commeth from God, and is grounded vpon [illegible] the Father, Sonne, and holy Ghost, [illegible] vpon

vpon the promises of the Gospel, confirmed inwardly within vs, by the working of the holy Ghost, which cryeth in our hearts Abba, that is, Father. Furthermore, this faith is nourished, confirmed, increased in vs by the holy Sacraments. For, in the Supper, God as a good Father (after hee hath once brought vs into his Church by Baptisme) nourisheth vs spiritually with the proper substance of his Son Iesus Christ, applying & making proper vnto every one of vs the merit of his death and passion. To this end and purpose it is, that Iesus Christ himself giveth vs the bread and wine: that he commandeth vs to eate and drinke it: that hee saith, that the Bread is his Body, which is given for vs: & that the Wine is his Blood, which is shed for the remission of our sins: by which words, he giveth himselfe wholly vnto vs: he will be our nourishment & spirituall life: he will dwell in vs by his holy spirit, & will that we abide in him by faith, that through beliefe we may not perish, but have eternall life, whereof he is the only Heyre & giver. In like sort, the breaking of the Bread of the Supper, serveth to the confirmation of our faith, and sure warranding of our salvation: insomuch as it assureth vs, & causeth vs to see (with spirituall eyes) that Iesus Christ

Mat. 26. Mar. 14. Lu. 22. 1 Cor. 1

Ioh. 3. Psal. 8. Mach 1 Heb. 1.

Christ was once broken with the pains of death in Ierusalem, to deliuer vs from the same, and to get vs the eternall life. Also in that, by the commandemēt of Iesus Christ, we take the Bread in our hands, & then the Cup: Moreouer, in that that we eate the Bread, & drink the Wine, which turne into the nourishmēt of our bodies, we are certified, that by the hands of faith, we tak and embrace Iesus Christ our Lord, for our only Sauiour and Redeemer: & that by the same faith, we eate his body spiritually, & drinke his blood, to the hope of eternall life.

Now, euery one of vs must liue by his owne Faith, according as wee make our confession in the Beliefe, which is called the Apostles, in that euery mā saith by himselfe, I believe in God; and saith not, we believe. We must not here cast in our braine, or think vpon ỹ believing or vnbelieving, vpon the worthinesse or vnworthines of an other man, but vpon our owne. For S. Paul doeth not teach vs to examine other men, or that other men should examine vs: but he sayth, Let a man examine himselfe. Therfore let euery one of vs for their own part be assured in his heart, ỹ Iesus Christ the true Messias, is come into the world to saue sinners: amongst whom hee ought to ac-

account & eſteeme himſelfe (by the example of S. Paul) the chiefeſt. Let him beleeue that Jeſus Chriſt came down from heauē vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the Child of God: that he was conceiued by the holy Ghoſt, & that he was borne of the virgin Mary, to purifie & cleanſe his wicked conception & birth. Let him perſwade himſelfe, that the Son of God hath ouercome ỳ deuill, to deliuer him from the tyranny & ſlauiſh ſubiection of the Deuill: that he hath fulfilled al ỳ law, (loving God his Father with all his heart, ſtrength and might, and his neighbor as himſelfe) to get him iuſtice: that he appeared before Pilate an earthly Iudge, and receiued (as an euill doer) ſentence of condemnation for his life, to exempt him from appearing before the terrible iudgement ſeate of Gods iuſtice, to receiue ſentence of death & euerlaſting damnatiō, for that he had offended one eternall and euerlaſting God. Let him aſſure himſelfe that the ſame Jeſus Chriſt went down to hell for him; that is to ſay, ỳ he ſuffered the ſorrowes & terrors of the ſecond death, and of the ſincere wrath of God, to deliuer him: that he dyed a death accurſed of God, (in that he was hanged on ỳ Croſſe) to purchaſe

chase him life and blessing before God: that he rose again, for a gage and assurance of his resurrection: that he ascended into heaven, for a certaine token, that he also shall ascend thither: that he sitteth on the right hand of God his Father, to be for him an everlasting priest, teacher, king, defender, reconciler, & advocate: to be short, that he shall come at his last cõming, for his comfort and full redemption. Wee must also every one of vs, for his owne part, make proper to our selues, (yea & make ours) all the goodnes, and all the riches that are in Jesus Christ: because that in giving himselfe to vs, he giveth vs his benefits also. So then, in that that Jesus Christ is God, it is to make vs partakers of his Divinity: In that that he is the Heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that wee recover in him the government of al things which we lost in Adam: in that that he is welbeloved of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that he hath all power against the devill, sin, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is just and good, it is to justifie vs, and to

make

make vs god: in that that he is happy and immortall, it is to make vs partakers of his blessednesse, and immortality.

When we shall thus particularly apply all the actions, and benefits of Jesus Christ our Lord, and also all his essential qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords Table: whereat we shal enjoy Jesus Christ, God and mã, by the benefit of faith, and shall feele, moreover, a great encrease and augmentation of the same.

But wee must note, that it is impossible for vs, to be vnited & made one with Christ: and to be made partakers of the treasures and riches which are in him, vnles we first renounce Antichrist and his kingdom, & vnlesse we detest al Idolatry, superstition and traditions of men, directly contrary to the pure service of God, bounded & limited out in his word. For seing that God is our only Creator, & he giveth himselfe wholy vnto vs, in the person of his Son Jesus Christ, the true Isaac, in whom all Nations of the earth are blessed: it is great reason, that likewise by faith we give vp our selues, & yeeld vs wholy vnto God. And thence it is, that God in the Law doth rightly require of his people

people, that they haue no other gods but him, & that they loue him w̄ all their heart, with all their ſoule, with all their ſtrength & vnderſtanding, that is to ſay, with all their parts, as well inward as outward. And
Reg. 18. thence it is alſo, that God doth not only rebuke and reproue al them that halt on both ſides; but commāndeth alſo, that they which ſacrifice vnto ſtrange gods, ſhould be put to death. And to this purpoſe S. Paul (minding to warne the Corinthians to flee from Idolatry) vſeth an argument, taken from the knitting together, and vnion, that we haue with Jeſus Chriſt our Lord in the Supper, ſpeaking after this ſort; The cup
1. Cor. 10. 16. of bleſſing which we bleſſe, is it not the cōmunio of the blood of Chriſt? And the bread which we breake, is it not the communion of the body of Chriſt? As if he ſhold ſay, that ſeing the Corinthians came not to the Supper to be partakers ſimply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Jeſus Chriſt, to be made one w̄ him by faith, and to be made fleſh of his fleſh and bone of his bones; that therefore it were too great wickedneſs & abhomination, to be preſent in the aſſemblies of Infidels, or to be partakers of their Idolatry. And therfore the Apoſtle

postle addeth afterwards, that the Corinthians cannot drinke of the cup of the Lord, and of the cup of devils; and, that they cannot be partakers of the Lords Table, and of the devils table. Wherby he signifieth, that it is impossible to serue God, and the Devill together: and that whosoever doth communicate with Idolatry, doth manifestly renounce our Lord Jesus Christ. Therefore seing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, than the Pope & his doctrine is contrary to our Lord Jesus Christ, and his holy Gospell; it behoveth all true faithful people to withdraw them-selues wholly from Popery, & cast off without delay the yoake of that Romish Antichrist, that they may giue themselues wholly to the service of this Sauiour and Redeemer, Jesus Christ. But if so bee that the communion that we haue with the Son of God, and the promises of the heavenly Father, cannot intice & perswade vs, to yeld our selues wholly to God, to put our trust in him only, to serue and worship him only, according to his will; but that we will yet cleaue vnto Antichrist, and his servants and Ministers; yet at the least, let the threatnings and iudgements of God hinder vs, and feare vs so to doe: As

2. Cor. 10.

when it is said, Goe out of her, my people, that ye bee not partakers in her sinnes, and that ye receiue not of her plagues. Apoc. 18.

And againe, If any man worship the beast, and his image, and receiue his marke in his fore-head, or in his hand, the same shall drinke of the wine of the wrath of GOD, yea, of the pure wine which is powred into the Cup of his wrath: and he shall bee tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend evermore: and they shall haue no rest, day or night, which worship the Beast and his image, and whosoever receiveth the print of his name. And againe, The fearfull and vnbelieving, the abhominable, murtherers, whore-mongers, sorcerers, Idolaters, and all lyars, shall haue their part in the lake, which burneth with fire and brimstone, which is the second death. Let this, therefore, bee well printed in our hearts, that we be not seduced and destroyed with the vaine seruers of this world, which think it not a thing impossible to serue God and the Deuill, Jesus Christ, and Antichrist, to follow the commandements of God, and of men, and to satisfie the affection of the spirit, and the flesh at once. Apoc. 14. Apoc. 21.

2. We

2. Wee must haue Repentance.

THe preparations whereof we spake before touching faith (which applied vnto every one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true Repentance: that is to say, a true misliking of evill, and a burning loue and affection to goodnesse, as we see in the example of David, Peter, Paul, and other holy men. We must haue sorrow & vnfeigned griefe, for that we haue offended God: for that we haue before-times wickedly abused our Creation, Redemption, and Baptisme: for that we haue prouoked God with all our members: for that we haue abused our vnderstanding, heart, tongue, feet, & hands: for that we haue giuen and set foorth our soules and bodies (which are the Temples wherein God would dwell) to infidelity, idolatry, superstition, filthinesse, blasphemy, whoredome, extortion, vsury, robbery, gluttony, drunkennesse, ambition, excesse, ryot, and other worldly vanities; which is asmuch as if we would haue lodged God the Father, the Son, and the holy Ghost, in a stinking & filthy privy. We must therefore be sorry for our wicked life passed: vsing a true and sober examining of our selues, which may

bring forth in vs a displeasantnes and horror of our fore-passed renting and breaking (by all manner of meanes) ỳ Law of God, to follow the will of the Devill, of ỳ world, and of the flesh. Now the breaking of the bread of ỳ Supper (which is omitted in the Passe-over of the Papists) should cause vs to acknowledge & detest our wickednesse, that is to say, whatsoever is found in vs contrary & repugnant to the pure and holy Law of God. For, in that, that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Jesus Christ, it signifieth vnto vs, that indeed it is we, that is, our sins and iniquities which haue crucified and put to death the Lord of life, who is the very same Jesus Christ our Lord: So that we must not do, as in times past the infidels did, which made great lamentations & inuectiues against the Jews, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattering themselues, vaunting in their own merits and deserts, and did not narrowlie consider, that Iudas, Pontius Pilate, and Herod, were but executers and ministers of their impieties and sinnes.

Let vs therfore consider in the breaking

of

of the bread, that our sinnes, yea, the sinnes of every one of vs severally, crucified the Sonne of God, and brake him with the sorrowes of the first and second Death: as namely, the words of the Supper do show, that the body of Jesus Christ was broken for vs, and his blood was shed for the remission of our sins. And our heavenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. Then if it bee so, that our sinnes being weighed in the Ballance of the Justice of God, were found to be so weighty, and of so great importance, that his wrath and displeasur could never haue been appeased towards vs, but by the death and Passion of his only Sonne, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: why should not wee henceforward detest and abhorre our sin, as that which is the cruell & bloody murtherer of the only Sonne of God? Behold the Sunne and the Moone, behold the Element, behold the vaile of the Temple, behold the stones and Rockes, which were moued at the death of Jesus Christ, which showed sorrowfull tokens of sorrow: And we which beare within our selues the cause of his death, shall not we haue in horrour and

Isa. 53 3.

Matt. 27.

detestation this cursed enemie, Sinne, that is lodged within vs?

Shall we suffer it to rule and dwel in vs, as before, that it might bring home death vnto vs? Not so: but we must detest it, as ý which before-time separated vs frō God our chiefest happinesse: as that, that caused vs to lose the image & similitude of God according to which we were created at the beginning by God. It is that, that hath wholy destroyed vs, that hath depriued vs of holinesse and righteousnes, that hath banished vs out of paradise, ý hath made vs slaues to the tyranny of the deuill, that hath made vs subject to so many miseries, and diseases: and to be short, both to the first and second death. It is that, which after it had set a bar and diuision betweene God and vs, caused vs to see our owne filthinesse, purchased to vs a shameful and villanous infamy, made vs to tremble at ý voyce of our God, which was before most pleasant and loving vnto vs. It is that whereby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth thistles: that causeth women to bring forth in sorrow, and that men eate their bread in the sweat & labors of their bodies. Seeing then that sin bringeth forth, and procureth vn-

Sinne.

to vs

to vs daily so many miseries, it followeth, that we ought to withdraw our selues from it, if we will not be wilfull enemies of our owne happinesse and salvation. Now, then I cite here all disordered & slanderous persons, which notwithstanding are so impudent to present themselues to the Lords holy Table: I aske them what it is that they promised to God and his Church in Baptisme? They will answere me, they promised GOD to renounce the devill and all his workes. But one of the chiefe and principall workes of the devill, is sinne. Why doo wee not then abstaine from it? Why are they Traytors, and disobedient to God and his Church? Why have they conspired with the Devill, the World, and the flesh, against their owne Salvation? How dare they present themselues before God, to aske him pardon and remission of their sinnes? seeing that more and more they heape sinne to sinne, and crucifie and kill againe, (as much as in them lyeth) the Sonne of God, or (at the least) make a scorne & a scoffe at the purging of his blood which was applyed to them in Baptisme. Put the case, that a wicked man, poore and destitute of all hope, were fallen into a mire, whereout hee could by no meanes rayse

himſelfe: and that ſome young Prince paſſing that way, took the paines to draw him out of the Ditch, to make him cleane, to cloathe him with gorgeous & precious Apparell: if this wicked man, and poore miſerable catiue fall againe into the mire wilfully by his owne folly, & berap both himſelfe, and his apparell, being moreouer in great danger of his life, would not you think that this man were marueilouſly vnkind, and a contemner of that Princely bounty and goodneſſe, and on the other ſide, a wilful and ſcorneful enemy of his own health, worthy to be loſt and caſt away, without any helpe or aſſiſtance? Euē ſo ſtandeth our caſe with Jeſus Chriſt: We fell all into the puddle of ſin in the perſon of Adam: we are al wicked doers and worthy of an hundred thouſand gibbets, before God: we can by no meanes of our ſelues, get out of the ditch of Deſtruction, whereinto we are fallen by our owne fault. Behold the Sonne of God, the King of Kinges, the Lord of Lords, which commeth to draw vs out of this puddle, and to waſh vs with his moſt precious blod, which vouchſafeth to cleath vs with the proper Cloak of his righteouſneſſe and innocencie. If wee come againe to wallow our ſelues in the puddle of ſin, if

we

we please our selues in it, if we defile and bedurt the robe of innocency which he hath giuen vs in Baptisme, are we not manifest contemners of the inestimable loue and gift of Iesus Christ: and are moreouer worthy to rot a thousand times in our filthinesse, or rather, to gnash our teeth everlastingly with the Deuill in hell? It is euident.

Seing then it is so, that the end of our redemption, baptisme, and iustification, requireth of vs to abstaine from sinne (so far forth as possibly we may, and our fleshly infirmitie will suffer) let vs take all paine and diligence by the vertue of the spirit of God, to cast out from vs all foulnesse and filthinesse, Idolatry, blasphemy, rebellion, hatred, murder, whoredome, theft, and diuerse, and all other things contrary to the holy Law, if we wil not be more than ingratefull towards Iesus Christ, and open enemies of his Church, and our owne saluation. But because it is not sufficient for the inducing of a true and healthful repentãce, to acknowledge our miserie, to abhorre it, to confesse it, and to abstayne from it, but we must also know, desire, and do that good which God commandeth in his word: we must consider the arguments that ought earnestly to stirre vs vp to ỹ sanctifying of the

the name of God. Firſt, in that we are ioyned, and made one with Jeſus Chriſt in the Supper, in that wee are made fleſh of his fleſh, and bone of his bones, in that we liue by his holy ſpirit: ought not this vpon good cauſe, to exhort vs to conform our ſelues to the image and likeneſſe of the holineſſe of our Lord Jeſus Chriſt? Can hee dwell in vs, nourriſh vs with his owne ſubſtance, quicken vs with his holy ſpirit, ioyne vs vnto himſelfe, by the bond of faith; yet ſo, that he, his holy ſpirit, and faith, bring not forth in vs good workes? Moreouer, for as much as hee doeth not giue himſelfe vnto vs halfe meals, and deſtitute of his qualities and riches, but accompanied with all ſpirituall gifts and bleſſings, adorned with righteouſneſſe and perfection, accompanied with innocency and ſanctification, how can we receiue Jeſus Chriſt, enriched with all his graces, that the righteouſneſſe of our head may ſhine in vs which are members; yea, ſhine in all our parts, as well inward as outward? Muſt it needs be, that the two parts of our ſoule, that is, our mynde and heart, which ought to apprehend and take hold of the promiſes of God, which ought to receiue by faith, the body and blood of our Lord Jeſus Chriſt, that is, whole Jeſus

ſus Chriſt, true God, equall in every reſpect to God his Father, and true man, made of humane body & ſoule: that this minde and heart (I ſay) muſt be applyed to the meditation & loue of worldly and wicked things, being deſtitute of the knowledge & loue of God, & of the loue of our Neighbour? Doth it behoue our body, which is the Temple of God, to be prophaned? That our eares, which were created of God to heare his prayſes, ſhould be ſtopped againſt it, and be opened to vanities, wāton talke, & vnchaſte ſongs? Doth it behoue our tongue, which is bound by the right of Creation, to ſing the prayſes of God, & by the right of redemption, to ſhow forth the Lords death till hee come? That this tongue, which is ſo proper an inſtrument of the glory of God, ſhould be mute to goodnes, inceſſantly occupied in backbiting, ſlandering, blaſpheming, or at the leaſt, in ſpeaking idle words, whereof one day wee ſhall yeild an account before the Throne of the Majeſtie of God? Doth it behoue our mouth, which ought to receiue the bleſſed ſigne of the body & blood of our Lord Jeſus, to ſuppreſſe the benefit of our Redemption, and to haue Adders poiſon in it? Doth it behoue our hāds, which ought to take (at the Supper) y aſſured gage of the loue of God,

the

the infallible pledges of his league with vs, the earneſt penny of our Saluation, to be voyd of goodneſs? And beſides that, be giuē to extoꝛtion, theft, murther, oppꝛeſſiō, and violence? Doth it behoue our feet, which ought to runne and make haſte to goodneſſe, to be ready & light to run to miſchiefe? No, ſuꝛely: But as he which calleth vs, is holy, ſo likewiſe muſt wee alſo be holy. As he hath bꝛought vs by his holy Baptiſme in his holy Houſe, which is his Church, the Communion of Saints: euen ſo likewiſe muſt we lead therein a good & holy conuerſation. As he which waſhed vs from our ſins by the pꝛecious blood of his Son Ieſus Chꝛiſt, ſo muſt we die to them, and liue in righteouſneſs. As he hath called vs, to the incoꝛruptible hope of the bleſſed reſurrectiō & eternall life: ſo muſt we lift our hearts on high, and not be buried like Moles in this fraile and trāſitoꝛy earth. To be ſhoꝛt, ſeeing that the grace of God is ſet beſoꝛe vs euery day, and his holy woꝛd ſoundeth in our eares, to this only end, ẏ it may bꝛing ſalvation vnto vs, and that (renouncing all vngodlineſſe and woꝛldly deſires) we ſhould liue ſoberly, juſtly, and godly in this pꝛeſent woꝛld, looking foꝛ the bleſſed hope and appearing of the gloꝛy of the mightie God, and of our

Tit. 2. 11. 2. 13, 14.

Sauiour

Saviour Jeſus Chriſt; we muſt pray vnto this good God, that hee would giue vs grace ſo to behaue our ſelues towards him in liuing godly, ſo towards the poore in relieuing them charitably, and ſo towards our ſelues in liuing ſoberly, that we may be found (at the end) irreprehenſible, by the meanes of that his welbeloued Sonne, our Lord Jeſus Chriſt.

3. Of thankſgiuing.

THirdly, wee muſt giue thanks to this good God, for the benefit of our redemption: and for this cauſe, the Ancients called the holy ſupper *Euchariſtia*, that is to ſay, gratefulneſſe, good grace, giuing of thanks. For if ſo be, that our ordinarie food and daily bread which God giueth vs for the nourishment of our bodies, ought to be ſanctified by the word, and receiued with thankſgiuing; ought we not much more to thanke God for the heauenly bread, and for the nourishment of our ſoules, which is offered vnto vs, and really giuen vs in the holy Supper of Jeſus Chriſt? And we ſee alſo how Jeſus Chriſt himſelfe ſheweth vs an example hereof: For, when he tooke the bread of the Supper, S. *Matthew* and S. *Marke* ſay, that Jeſus Chriſt bleſſed:

and

and S. Luke expounded this word, Bleſſed, when he ſaith, that he gaue thanks.

Now then, ſeeing that we ſee that Ieſus Chriſt, when hee tooke the bread at the Supper gaue thanks to God his Father, as he did alſo when he tooke the cup, and that for the redemption of mankynde: it is our duety to doe the like. And that wee may the better bee moued to giue thankes to God, we haue to conſider the greatneſſe of the benefit of our Redemption, and the excellencie of the gift which God giueth vs at his holy Table: which cannot be done, vnleſſe wee conſider our miſerable condition, which was before figured, by the temporall captiuity of Egypt.

We ſee there how Pharaoh was ſtrong and mighty: how bee knew not the generall: how he went about to kill all the ſeede of the Iſraelites, by the ſuppreſſion and death of their men children. Wee ſee alſo how exceſſiuely hee cauſed the Iſraelites to worke without any hope of wages: how hee would not ſuffer them, by anie meanes, to ſacrifice to the Lord, nor to goe forth of the land of Egypt: Which thing continued not for one peare or two, but for the ſpace of foure hundreth and thirtie peares. Heere may wee liuelie beholde a draught of

of our miserie. Wee were all lost and destroyed in Adam: We were all holden captiues in the hellish Egypt, vnder the tyrannie of a spirituall Pharaoh, which is the Deuill. This tyrant was strong and mightie: hee suffered vs not to serue our God: Hee made vs to labour incessantly in slauish and vnfruitfull workes of sinne, to the establishment of his owne kingdome. He slew not onelie mens Children, but hee led vs all indifferently, to vtter ruine and destruction. And this tyrannie had not onelie continued for a certaine tyme, but had beene eternall, and for euer permanent, if the mercie and power of our God, had not plucked vs out of it, by the Ministerie of the true *Moses*, which is our Lord Iesus Christ: who is the true Lambe, which the heauenlie Father hath deliuered to death, to deliuer vs from it, and purchase vs eternall lyfe, as it is sayde; GOD so loued the worlde, that hee hath giuen his onely begotten Sonne, that whoso-euer believeth in him should not perish, but haue everlasting lyfe. Now then, seeing this good GOD hath done vs so great a pleasure, as to free vs from the tyranny of the deuill, of sinne, of death, and of hell: seeing that his loue was so great, that hee deliuered

livered his only Sonne to the cruell and ignominious death of the crosse for vs, which were the servants and bond-slaues of Satã his wel-beloued, for vs which were his enemies: the iust, and the Lambe without spot, for vs which were sinners and corrupt: the only Heyre of Paradise, for vs which were worthily Heyres of Hell: ought we not to be ravished with admiration of this great and vnspeakeable loue of God towards vs? and our tongues to bee for euer displaied to publish with a loude voyce, the prayse of the benefit of our redemption? It is very reasonable. And therefore we see that Iesus Christ admonisheth vs of our duety in this behalfe, speaking of the celebration of the holy Supper, Doe this in remembrance of me. And S. Paul expresseth what remembrance this is, when he admonisheth vs, that as often as we shall eate this bread, and drinke this cup, we show the Lords death till he come. Seeing then y God requireth of vs, a true acknowledging of the benefits which wee receiue at his hands, and bountifulnesse, by the meanes of our Lord Iesus Christ: let vs take heede that wee bee not spotted with the fault of ingratitude: especially, if wee will not incurre the wrath-

Luke. 22. 1 Cor. 11.

full

wrathfull diſpleaſure of God, and acknowledge him for Judge, whom we would not acknowledge for a gentle and mercifull Father: As S. Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith; Whoſoever ſhall eate this Bread, and drinke the Cup of the Lord vnworthily, eateth & drinketh his owne damnation. And rightfully is the vengence of God diſplayed againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſalvation. For if ſo be that a murtherer ready to be hãged for his wicked deds, caſting away, and reiecting his Princes gracious Pardon (and not vouchſafing to thanke him for it) deſerveth worthily the Gallowes: or if a child deſerue the rod, for not giving once, I thanke you, to his Father, when he hath received at his handes great and ſingular benefits, much more we (which for our ſinfull and wicked deedes deſerue to be hanged in Hell) if wee contemne the grace of God, our Soveraigne Prince, and make no account of the everlaſting benefite, which our heavenly Father preſenteth vs withall in Jeſus Chriſt, who is offred to vs in the Supper: by good right and reaſon, we (I ſay) are worthy to periſh for our vnkindneſſe and vnthankfulnes.

ſalneſſe. But here muſt wee diligentlie marke the poynts that follow.

Firſt, this acknowledging muſt bee made to one only God, by his only Sonne Jeſus Chriſt: For, even as God by his only Sonne hath redeemed vs from everlaſting death; ſo will hee, that to him alone, and by him alone in whom he is well pleaſed, we render thanks for his benefits. And we ſée how S. Paul ſetteth this forth vnto vs in many places, and preciſely in the Epiſtle to ỹ Epheſians, where he ſaith; Bleſſed be God, evẽ the Father of our Lord Jeſus Chriſt, which hath bleſſed vs with all his ſpirituall bleſſings, in heavenly thinges in Chriſt, as he hath choſen vs in him before the foundatiõ of the world. But they which call vpon Saincts, put their truſt in them, or in their merits; they alſo which make them patrons, and advocates to God-ward; and likewiſe they which truſt in their owne ſtrength, in their merits, will, or good workes, rob God of his glory, and cannot giue him true thanks for the benefite of Redemption. For wee cannot giue to any creature, the leaſt glorie that may bee, in the matter of our Salvation, but wee commit ſacrilege againſt God the Creator.

And

And therefore, renouncing our ſelues and every liuing creature, let vs ſay with the Apoſtle, Vnto the King everlaſting, immortall, inuiſible; vnto God only wiſe, be honour and glory, for ever and ever. 1. Tim. 1. 17.

Secondly, thanks muſt be giuen; not with the mouth only, but with the heart alſo: For ſeeing that God is a ſpirit, he requireth a ſeruice of vs, that is agreeable to his nature: that is to ſay, hee will bee ſerued of vs in ſpirit and trueth. And therefore when the praying of God for the benefit of redemption commeth in queſtion, we muſt haue our hearts lift vp on high, and there muſt be a conſent and mutuall agreement betweene our inward affections and our tongues: As we ſee how David exhorteth himſelfe to the ſame, when he ſaith; My ſoule praiſe thou the Lord, and all that is within me, praiſe his holy Name. My ſoule (I ſay) praiſe thou the Lord and forget not all his benefites. And the bleſſed Virgin ſignifieth the ſelfe-ſame, in her ſong, ſaying; My ſoule, magnifieth the Lord, and my ſpirit reioiceth in God my Sauior. Now all hypocrites and wicked perſons, alſo they that ſing and pray in an vnknowne tongue, are heere reproued. For where there is no vnderſtanding, there is no

Iohn. 4.

Pſal. 103. 4.

Luk. 1. 46.

affection nor will, & consequently no faith: without which, whatsoever we do, be it neuer so faire and glorious before men, it is but sin and abhomination before God. Let vs take heede therefore, that in this behalfe we wander not, and goe astrap: lest we be condemned with the Jewish people, which honoured and serued God in vaine: insomuch as they came neare vnto him onely with their mouthes, & honoured him with their lips, but not with their hearts.

Esa. 16.13. Mat. 15. 8.

Thirdly, it must be done at all times and seasons, that is to say, aswel in affliction, as in prosperitie: And to this purpose Dauid protesteth, that he wil alwaies giue thanks vnto the Lord, and that his praise shalbe in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Jesus Christ. But this is cleane contrary to time-seruers, and to all them which in time of prosperitie fawne vpō the Gospel, and are well content, for that time to serue God; whom afterward, in time of affliction they defy, and set at naught.

Psal. 34. 1.

1. Thes. 5. 18.

The cause of this mischiefe is, for y^t they haue not yelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to seeke their owne saluation

salvation, & the salvation of their brethren; but rather to make themselues greater in their goods and honors, and to satisfie their owne affections. And therefore it commeth to passe, that as sone as the devil lifteth vp his hornes against the Church of God, and persecutions be at hand, then melt away by and by in afflictions, as doth waxe before ỳ fire: they are offended, and parched with the Sunne of the Crosse: they are sorie for the good they haue done: they repent themselues that they were so hastie, to confesse the name of our Lord Iesus Christ in the assebly of the faithfull: they wish they had never known God, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, thã of the birth-right & blessing of the heavenly Father. But let such manner of persons know, that it shall no more profit them, that they make a faire beginning and holly holding vp of their buckler: than it did Cain, Esau, Saul, Iudas. For sáing that sentence is general, that whosoever cõtinueth vnto the end, he shalbe saved: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Son of God (but are hindred by their goods, and honours, loue of the world, and ease of

Gen. 37. 34.

the flesh) to set forth and declare with a continual traine, ỹ benefit of our Redemption: It followeth (I say) that such persons shall goe to ruine & everlasting destruction.

Last of all, this acknowledging must not only be private, but publicke, in the face & presence of the whole Church: and therefore as David saith; What shal I render vnto the Lord for all his benefits toward me? I will take the cup of Salvation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, even now in the presence of all his people. And againe, I have declared thy righteousnes in the great Congregatiō. Loe, I have not refrained my lips (O Lord) thou knowest. I have not hid thy righteousnesse within mine heart, but I have declared thy trueth and thy salvation. I have not concealed thy mercy and thy trueth from the great Congregation. So then, this ought to be wel printed in the hearts of the weake, and those that are ashamed to confes and praise only our Lord Jesus Christ. For seing that God doth avouch vs openly for his people, and giveth himselfe freely vnto vs, & to our children in the person of his welbeloved son our Lord Jesus Christ, we can doe no lesse than avouch him publickely for our God & Saviour, in ỹ person of that same his welbeloved

Psal. 116. 12. 13 14.

Psal. 40. 9. 10.

beloued Son Iesus Christ, our Lord and Sauiour.

4. Of Loue.

Faith, Repentance, and acknowledging of Gods benefites, cannot haue place in vs; and in vaine are we called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse wee show the effects by the keeping of the Commandements of the second Table, which concerne the loue of our neighbour: without which we cannot worthilie present our selues to the holie Table of Iesus Christ our Lord. And therfore it is, that Iesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that hee was betrayed, and deliuered to death for vs, did diligently beate this point into their heads, saying, By this shall all men know that yee are my Disciples, if yee haue loue one to another. Ioh. 13. 3

And againe, This is my Commaundement, that yee loue one another, as I haue loued you. Ioh. 15.

Greater loue than this hath no man, when any man bestoweth his life for his friends: Yee are my friends, if you doe whatsoever I command you. To the same ende tendeth al-

alſo that, that the ſame night Jeſus Chriſt waſhed the feet of his Apoſtles: which after waſhing he ſaid vnto them, Know ye what I haue done vnto you? Ye call me Maſter & Lord: and ye ſay well, for ſo I am. If I then your Lord & Maſter haue waſhed your feet, ye ought alſo to waſh one anothers feet: for I haue giuen you an example, that you ſhold doe euen as I haue done to you.

We muſt therefore (according to the cõmandement and example of the Sonne of God) be furniſhed with true and hote loue, that we may worthily preſent our ſelues to the Lords Table. If wee will haue a true deſcription of this loue, we muſt take it of S. Paul, which painteth it out in liuelie colours, writing to the Corinthians in this ſort. Loue (ſaith he) ſuffereth long, and is bountifull, loue envieth not, loue doth not boaſt it ſelfe, it is not puffed vp, it diſdaines nor, it ſeeketh not her owne things, it is not provoked to anger, it thinketh not evill, it rejoyceth not in iniquitie, but rejoyceth in the trueth. It ſuffereth all things, it believeth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to be: every one of vs muſt endevour, that all the parts of this deſcription may rightly agree vnto vs: we are many waies,

1 Cor. 13. 4

and

and in sundry sorts exhorted to this loue and brotherly concord in the holy Supper of our Lord Jesus Christ.

First, in that, that we must wait one for another and that it is not lawful for every one of vs to celebrate ỹ Supper particularly, and apart: but whē the whole congregation is allembled together, all the faithfull must take, eate, and drinke the bread & wine of the Supper, according to the cōmand of Jesus Christ: Take ye, eate ye, and drinke ye all of this: It is a true signe and testimonie of the vnity that ought to be among vs. 1 Cor. 11. 35. Mat. 26. Mar. 14. Lu. 22.

Moreover, in that, that being all gathered together in one house of God, which is his Church, we doe there all call vpon one selfe-same Father, which is in Heaven: we haue all one selfe-same head, Advocate, and Intercessour which is Jesus Christ; we are all quickned wᵗ his holy spirit which dwelleth in vs: in that, that we haue al one selfe-same word of God: in that, that we all eate of one selfe-same spiritual meate, and drink also of the selfe-same spiritual drinke: in that also that wee all pretend as brethren to one selfe-same inheritance, which is the Kingdome of Heaven, ought not this to enflame vs with true and hote loue? Mat. 12. Io. 11. 17. 1 Tim. 3. 1 Iohn. 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doeth teach vs alſo what vnity and concord we ought to haue one with another: For as wee ſee that the bread is made of many Corns, and yet notwithſtãding afterwards it is but one ſelfe-ſame lumpe of bread: as we ſee alſo that the Wine is made of many cluſters of Grapes, and yet after it is made, it is but one onely wine: in like ſort muſt the Chriſtiãs, which are many in themſelues, be ioyned together through loue in one bodie, which is the Church, whereof Ieſus Chriſt ought to be the Head and Leader. But we muſt note, that this loue whervnto we are exhorted by ſo many reaſons of the Supper, cannot be where there is enuy, brawling, contentions, rancour, debate and diuiſion: and therefore, before wee come to the Supper (which is a witnes of our agreemẽt, aſwell with Chriſt, as with his Congregation) if wee haue had any ſtrife and contention without brethrẽ; we muſt louingly reconcile our ſelues vnto them. If any man haue offended vs, wee muſt frankely and freely forgiue our Brethren, yea, our enemies, as wee would that our good GOD ſhould pardon vs; and as we ſee how Ieſus Chriſt our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23.

Lu. 23. 34.

his enemies which put him to death: as we reade also that S. Steven did the same. Againe, wee must also marke that this loue ought to bee practised in all Estates. Kings must loue their subiects: they must bee Nurses of the Church of GOD, louers of common peace: They must vse their people with al moderation and clemency. So likewise must the people honour the king: they must be obedient to al his Lieutenants and Officers. The Pastor must loue his flocke: he must watch, take paines and pray instantly for it. So likewise must the Sheepe loue their Pastor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, the Husband the Wife, the Masters their seruants, and the seruants their Masters: and euery one, in his calling, must endeuor to exercise loue, in that vocation whereunto God hath called them. For, otherwise it will be impossible for vs to do our dueties faithfully as well towards God, as towards men, if the rule of loue doe not guide and gouerne vs in all our doings. Which loue increase in our hearts, O deare Father, for the loue of thy only Sonne, and our only Sauiour Iesus Christ, Amen.

Act. 7.

Isa. 49. 1. Pet. 2. Rom. 13.

1. Sam. 2.

Other

Other necessarie observatiõs, for them that will come to the Lords Table.

IN the foure Articles aforesaid, consisteth the true examining of our selues, notwithstanding wee must take good heede to these poynts and notes which follow.

First, we haue to note, that we must not cast our heads and bend our braines, to examine curiously another mans life: as many doe, which search out and scan so narrowly the blemishes of their brethren, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in vs, that the Church of God may bee maintayned in puritie, without show of offence: But, forasmuch as in this world, Corne shall alwaies be mixed with Chaffe, 1. 11. 12. 24. weeds with Wheate, good fish with bad, Iudas with true Apostles, foolish Virgins with wise, none of vs must bee offended therefore. And moreover, let every man endeavour to finde that perfection in himselfe, which hee desireth to bring into another.

Secondly, we must not thinke that faith, repentance, giving of thanks, and loue, and other vertues which God requireth of vs can be perfect heere in this world: for there will

will be alwaies in vs, (how regenerate and new borne soever we be) some remnants of sinne, of incredulitie, of lacke of repentance, vnthankefulnesse, of selfe-loue, which is directly contrary and opposite to the true loue of our neighbour. As long as wee liue, the flesh will fight against the Spirit, ỹ Deuil, and the world will make war against vs, as the liues of the Patriarkes, Prophets, and Apostles, doe sufficiently witnesse vnto vs, so that, euen at the last breath of our life, we shall haue neede to crane of our God, that he would forgiue vs our sinnes through his Sonne Iesus Christ. Rom. 9. Gallat. 5 1 Pet. 5

Notwithstanding, so farre it is, that the imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selues for them) they ought to cause vs to come the soner, to the intent, that as poore ill-famished creatures, wee might more gredily, and with greater desire receiue Iesus Christ, which is the true Shepheard of our Soules.

Thirdly, although it be not required of the worthy commers to the Supper, to haue a perfect Faith, perfect Repentance, perfect giuing of thākes perfect loue: yet must they be (notwithstanding) true, and proceed from the

the heart and from the ſpirit. Our faith muſt not be feigned: our repentance muſt not be counterfeit and painted, as that of hypocrits: the thanks which we giue vnto God, muſt not come only from the mouth: neither muſt we loue our brethren in word only and not in deed: but let the whole profeſſion of our faith & Chriſtian life, aboue al things, be farre from oſtentation and hypocriſie, ſo that we take more pains, to be good Chriſtians indeed, and before God, than to be ſo counted & taken before men. Which Grace, Lord, for thy Sonne Ieſus Chriſt his ſake, grant vnto vs.

Of thoſe that wilfully refuſe to come to the Lords Supper.

BVT as there are many which doe amiſſe, in preſenting themſelues vnworthily to the Communion: ſo there are many which doe amiſſe on the contrary ſide, in that they will by no meanes come, nor preſent themſelues to that holy banquet, for feare of communicating (as they ſay) vnworthily, and ſo conſequently to bee culpable of the body and blood of Ieſus Chriſt. But let them that abſtayne of ſet purpoſe from the Lords holy Table, know, that it is no leſſe fault vpon an vn-

vnthankfulnesse and contempt, to abstaine from the holy and sacred means which God presenteth to vs at the Supper, than to receiue it vnworthily: as we se that a patient which being very sicke, maketh no account of the receit and dyet which the Physitian hath prescribed, is no lesse faultie than hee which abuseth, or vseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselues, as though by this meanes they could be excused both before God and men: seeing that it is a most certaine truth, ỹ so hainous ingratitude is in no wise to be admitted, or worthy excuse. For, first of all, such men doe willingly contemne the cõmandement of Iesus Christ, which saith to all his; Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemptiõ: that is to say, the precious body and blood of Iesus Christ, which are given and distributed to all faithfull Christians in the Supper: according as it is said; This is my blood, which is shed for the remissiõ of

your

your ſinnes. Finally, they deſpiſe the Church and the vnity thereof, and willingly excommunicate themſelues from the Cõmunió which the faithful haue in the Supper, as well with Jeſus Chriſt as one with another: Weſe therefore how fondly theſe contemners of the Lords holy Supper doe fall, and are vtterly inexcuſable. And therefore let vs take good heede that we follow them not, if we will not bee puniſhed with them. which for their oxen, farmes, wiues, & trafficke of merchandize, refuſed to come to the marriage in the Goſpell.

Mat. 12. 7. Luk. 14. 22.

Contrariwiſe, of them which come vnworthilie to the holie Supper of the Lord, or ought not to be thereunto admitted.

These haue not faith, & in againſt the firſt Article.

ALL Atheiſts, that is, ſuch as are without God, miſ-believers, ignorant of God and his word, all Heretickes and falſe prophets, all Magitians, Idolaters, and ſuperſtitious, which are partakers of the Table of Devils: likewiſe all they which haue but an hiſtoricall faith, all the adherents and miniſters of the Romiſh Antichriſt, and they that eſtabliſh by any manner (whatſoeuer) his Kingdome, or depend thereon: alſo, all they which haue not yeelded themſelues to the Church of

God

Church of God, and haue not made profeſſion of our faith: Finally, all they that cuſtomably ſweare, either by the name of God, or by their faith, and apply it to haine matters, and cauſes of no haine; all thoſe ought to abſtayne from the Lords Table, for ſo much as they haue not a true truſt in God; without the which we cannot be members of Ieſus Chriſt, nor conſequētly be apt and meete to receiue life of Him, which is the only head of the true faithfull.

Theſe haue not repentance.

ALL they which liue ſlanderouſly, all impenitents, and vnthrifts, all contemners of God, of his word, and of his holy aſſemblies, all blaſphemers and denyers of the Name of God, all deſpyſers of correction and Eccleſiaſticall Diſcipline; They alſo that ordinarily haunt and frequent vill company, which walke in the counſel of the wicked, which ſtand in the way of ſinners, which ſit in the ſeate of the ſcornefull: To be ſhort, they in whom appeareth no amendement of life, no regeneration, & they that commit hainous and infamous vices, and ſuch as are to be puniſhed by the Magiſtrate: all theſe, after that they are knowne to be ſuch, ought not to be admit-

Theſe ſin againſt the ſecond Article.

pſal. 1. 1.

ted to the Supper: and if they preſent themſelues vnto it, they ought not to bee receiued; leſt that which is holy, bee given to Dogs and Swine, to the great diſhonour of God, and ſlander of his Church.

Mat. 7. 6.

Of the which ſin againſt the third Article, which conſiſteth in giuing of thanks.

VVIthout true Faith and Repentance, we cannot be meete to ſet forth the praiſes of God: who will not be praiſed by the mouth of wicked. And therefore all Infidels, Ignorants, and impenitents, ſinne alſo againſt this Article, and ought not to be receiued to the Lords Supper. Alſo they that are mad, or fooles, either by nature, or ſome other accident. They alſo, which by reaſon that they be vnder age (as little Children) cannot ſhow forth either the Lords death till he come, nor are capable of the Supper of the Lord.

These are no thankfull.

Finally, they which by fragility, vnkindneſſe, and contempt, in time of perſecution, did forſake Gods cauſe, and renounce the Name of our Lord Jeſus Chriſt, ought not alſo to be admitted thither, vnleſſe that they doe firſt make open confeſſion of their fault, and be reconciled to the Church of God.

Of

Of them which sinne against the fourth Article: which consisteth of Loue towards our Neighbour.

THE disobedient to Father and Mother, to the Magestrate, & to all Superiors, the seditious conspirators, fighters, murtherers, and such as beare malice and hatred against their neighbours, they that are carried away with the fire of revengement, whoremongers, adulterers, incontinent buggerers, drunkards, and glottons, deceibers, thieues, and vsurers, backbiters, mockers, false witnesses, lyars, and commō perfured persons: and in summe, all they which make an Art of the breach of Loue towards their neighbors, contayned in the second Table of the Law of God, ought not to be receiued to this Supper. For, seeing that the Scripture pronounceth thus, that such sort of men as haue none acquittance of God, are shut out of the Kingdom of heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall lyfe.

These are voyde of care.

Eph. 5. 5. Psal. 15.

Prayers for private houses and families.

Morning Prayer.

Most gracious God, and loving Father, we heartily thanke thee, for all thy loving kindnesse, so abundantly showed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruation, for that most assured and most comfortable hope which thou hast given vs of our Glorification in the world to come. Wee prayse thy glorious goodnesse, for so mercifully preserving vs this present night, and delivering vs from all dangers both of body and soule: for that thou hast granted vs so sweete and comfortable rest, and hast now presently brought vs vnto this present day. And as thou hast safely preserved vs vnto this present houre, from all the dangers of this life; so wee beseech thee, to continue this thy favour towards vs this day, and the whole course of our life. Suffer vs not, by the vayne allurements of this world, to bee drawne away vnto sinne and wickednesse. Assist vs with thy grace and holy spirit, that we may not spend

spend our time vainelie, or vdlie: but that wee may alwayes bee diligentlie exercised in the dueties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, wordes, and workes, wee may ever haue thee present before our eies, Amen.

Evening Prayer.

O Most gracious God, and loving Father, we heartilie thank thee, for all thy loving kindnelles, so abundantlie showed towards vs: for our Election, Creation, Redemption, mercifull Vocatiõ, Justification, Sanctification, continuall Preservation, and for that same assured and most comfortable hope which thou hast given vs of our glorification in the world to come. We doe praise thy gracious goodnelle, for so mercifully preserving of vs this present day, and delivering vs from all perils and dangers, both of Soule and Body, and giving vs all thinges necessary for this present life, as health, foode, Apparell, and such like. This gracious goodnes of thine, we beseech thee, O Lord, to continue towards vs for ever. And here we offer vp vnto thee, our Soules

and bodies, our liues, and all that we haue, in assurance, that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy Son Christ: That so both our bodies and Soules, may be the more apt, and the better able, to serue thee, in that state and calling, wherein thou hast thought good, in thy great mercie, to place vs.

Then Morning and Evening, as followeth.

WE confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, as well by the originall corruption of our nature, as by the course of our evill & naughty life: we haue and doe daily transgresse and breake thy most holy lawes and Commandements, both in thought, word, & deed. By the meanes of this sin and corruption of ours, we doe cõtinually deserue most iust condemnation, and to be for ever cast out of thy presence. Yet such is thy goodnesse againe towards vs, that in mercy thou wouldest not suffer vs thus in our sinnes to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him

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whatsoeuer is due; to reconcile, and make vs at one with thee againe. In him therefore, and through him, we come vnto thee; beseeching thee for his sake, that we feeling the grieuousnesse of our sins, and groaning vnder the burden of them, may feele the release and ease of them, in that wee through thy holy spirit be assured, and steadfastly do beleiue, that Christ hath borne the burden of them, euen for vs. Grant, O Lord, that we being assured hereof in our cōsciences, may through thy holy spirit be renewed in the inner mān, to hate, detest, and abhorre sin, and to study to liue according to thy blessed will, during our whole life.

We doe not only pray for our selues, but also al the whole Church, especially, such as bee persecuted for thy word: Graunt vnto them, that whether it bee by death or life, they may glorifie thy Name to the worlds end. Be merciful to this Church of England, Scotland, and Ireland, we beseech thee good Lord: preserue euery part and member of the same, especially thy seruant Charles, our most gracious King. Grant him all such gifts as be needfull for so high a calling, to the advancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect government of thy

Church, to the roting out of Superſtition, & to the governing of his ſubjects in peace, and tranquility. Defend him, O Lord, from all conſpiracies, treaſons, rebellions: and ſo worke in the hearts of his ſubjects, that (knowing his authority doth come frō thy heavenly Majeſty) they may with dutifull hearts obey him, in thee, and for thée. And heere (O Lord) we proſtrate our ſelues, and yéeld vnto thy divine Maieſtie, frō the verie bottome of our hearts, all poſſible praiſe and thanks, for the wonderfull deliverance of our moſt gracious King and Quéene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appoynted as Sheepe to the ſlaughter, and that in moſt Barbarous and Savage manner, no Age yeelding example of the like cruelty. Giue vs grace, good God, never to forget this thy great mercy towardes vs: Preſerue the Counſell and Maieſtrates of this Realme, that being enlightned by thy holy Spirit, they may defend thy trueth, ſuppreſſe wickednes, and maintaine Equity. Behold all thy Paſtors, bleſſe their labors, increaſe the number of them, place ouer euery Church a painefull Watchman, remoue all idle

Lab-

Lubbers, and confound the power of Antichriſt, and turne the hearts of the people, that they may be obedient vnto thy trueth. Bleſſe the two Vniverſities, Oxford, and Cambridge, and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that bee afflicted with any kind of Croſſe, that they may profit by thy correction in newnes of life, through Jeſus Chriſt our Lord: In whoſe name for theſe mercies, & whatſoever elſe thou knoweſt to be needfull for vs, and for thy whole Church, we pray vnto thee, as he himſelf hath taught vs in his holy word, ſaying: O our Father, &c.

The Lord make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his favourable countenance vnto vs, and grant vs his peace. The grace of our Lord Jeſus Chriſt, and the loue of God the Father, and the moſt comfortable fellowſhip of the Spirit, be with vs, preſerue, and keepe vs, this day, or this night, and evermore, Amen.

Another godly Prayer, to bee ſaid at all times.

O Eternall and everlaſting God, which haſt made thy dwelling aboue the heavens, and by the Scepter of thy might, doeſt

the powers of the world, all which should sound to thy praise, & redound to ỳ honor of thy glorious name: we most vile wretches, whom thou hast made of the dust of ỳ earth, throw down our selues here before thy Maiestie, vnworthy to bee made thy footstole, submitting our selues vnto thee, & acknowledging our sins, we appeale to thee for mercy. We confesse (O Lord) that our wickednes is great, our misdeeds many, & our sins innumerable: and thou art iust, thy iudgements are ouer al the world, and the punishments due for our sins are intolerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light spirits, that we may see our sinne, and learne to tremble before thy Maiesty, and feare to offend any longer. Oh, be thou fauourable vnto vs, for else wee are lost for ever. If thou be angry, what may make vs merry? If thou be offended, how may we be pleased? If we haue lost thy fauor, what friendship can help vs? If thou withdraw thy face from vs, what good shall our riches doe? If thou be not on our side, what shall we doe with the help of man? If we be whole in body, and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If wee haue such liberty to doe

what

what wee would, and yet so sinfull to doe nothing as we should: Oh, the sinnes of so corrupt hearts, what miserie will it bring vs! What woe will it worke vs! How many plagues are there ordained for so great sinnes! And what a continuall paine will our vngodly pleasure purchase for vs! O Lord, if thou let vs liue here a while in wealth and ease, to the end we shal liue for ever hereafter in miserie & woe; alas, that ever we were borne, to see such woful dais! O farre be that from vs (O Lord) and continue thy mercy towards vs for ever.

We confesse that our sins haue well deserved thy wrath, & our wickednes is great anough to prouoke thy anger: & we know that thy mercies already showed vnto vs, haue bin more thã our deserving: we haue alwaies felt thy fatherly affection towards vs, whẽ we haue showed our selues vnnatural Children, & rewarded thẽ evil for good. O Lord, forgiue it vs, forgiue our vngodly behaviour, and lay not our sinnes to our charge: but, good Father, continue thy mercy towards vs still. Looke fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Satan, & all his ministers, ouerthrow their diuelish deuises, & ouerthrow their vngodly policies: preserue our

King

King, whom thou haſt placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and ſend him a long life, if it bee thy good pleaſure: and when this his Princely ſtate here on earth ſhal ceaſe, giue him an heauenly Kingdome, where he may reigne with thee for euer.

Bleſſe our moſt noble & illuſtrious Prince Charles, and the reſt of the Kings moſt royall Iſſue. Bleſſe alſo, wee beſeech thee, the Lords of his Majeſties moſt honourable priuy Councell, make thē wiſe in thy feare, to giue ſuch Councell as may tend to thy glory: let his Nobles know that their Honours conſiſt in thy worſhip: Teach Magiſtrates to humble themſelues, and ſeeke the aduancement of thy glory: let them know that they are not placed in office by thee, to gouerne as they liſt, or doe ỹ which ſeemes good in their owne eyes; But to ſuppreſſe ſin, and ſupport vertue. Let thē draw their ſwordes, to cut downe vice, & imbrace godlineſſe, as that which is only their worſhip: teach the Miniſtrie, to teach the truth vnto their flocks, and ſeeke the ſafetie of thy people, and not their owne priuate gaine: Let them not be ſuch as can teach others, & not themſelues; that can feare the Sheepe, and not feede the flocks. Let not the deſire of

filthy

filthy lucre, make them careleſſe to doe their duety: But let the remembrance of thee (which will call them to an account) cauſe them to haue a care of their charge. Teach Maſters of houſholdes, Miſtreſſes, and Dames, Children and Seruants, to ſerue thee, and leade their liues in thy feare. O Lord, learne them to know, that to dwell vnder thy defence, is only to be happy; and not to obey thee, is to be accurſed, & heap vp to themſelues wrath againſt the day of wrath, when euery man ſhall be rewarded according to his workes. Let the power of thy Maieſty (which canſt wt a word ſhake all the powers in heauen and earth) ſtrike ſo deepe into our hearts, that we may ſet more by thy fauour, than all the faire countenances of the world, which are but banity Let not any thing be our delight, but ỹ which may pleaſe thee: & let nothing make vs ſorie, but that which doeth offende thy Maieſty. Alſo, we beſeech thee, to lok vpon thy whole Church (whereſoeuer) and with fauour behold it: comfort the afflicted members therof, deliuer them with ſpæd, or giue them patience to tarry thy leaſure. Let thē not faint in that good courſe they haue begun, that ſuffer for thy trueth: but be thou their helpe in trouble, and lay no more vpon

on them, than they are able to beare. And although wee at this time, here at home, haue not so great cause to complaine, as many of our Brethren in other Countries, because thou (O Lord) hast dealt more favourably with vs, than with them: yet let vs not be prowde of our estate; but giue vs hearts of humilitie, to prostrate our selues before thy Maiesty: for we know that our deservings are not such, nor thy hād is not so shortned, but that thou canst strike vs aswell as them. Let not so great wickednes lodge in our breasts, that our prosperitie should make vs forget thee. Although we sleepe now in securitie, and think our selues out of danger, yet thou canst quickly set the Nations about vs, vpon our eares, & giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst soone make a whole man, a sicke body, and a liuing body, a dead corps, and all our pleasures may soone bee gone: the aduersitie of one houre may make vs to forget all. Our sins haue truly deserved these, and greater plagues, but that thy mercy towards vs hath beene great: which we beseech thee for euer to continue. Forgiue vs our sinnes, and pardon vs for thy Son Christs sake: quicken vs, as thou art wont to doe thy chosen: giue vs a taste of

thy

the lopes of thy Kingdome; that we may know it is better to be a doze-keper in thy house, than to dwell in the tents of ỹ wicked & vngodly. Let not the vaine delights of this corrupt world, lead vs vnto vanity: nor let the alterations of this changeable time, turne our hearts from thee: but teach vs to learne, that thou art alwaies one and the same, and doest never forget those that put their trust in thee. We know that thy fatherly care over thy Children is great; ỹ they shall not lose a haire of their head, but thou wilt know how they part from it. O learne vs, for so great loue, to loue thee againe, and feare to offend so deare a Father: kéep farre from vs the breach of thy lawes, covetous minds, lying lips, swearing tõgs malicious harts, vnchaste and vngodly behaviour, which doeth offend thee, and provoke thy anger against vs: and beate down our stout stomacks, that we may stand in awe, and fear thy displeasure, ỹ the plagues due for our sinnes, may bee turned away from vs. O Lord, make vs wise in [illegible] plant in our hearts a loue to thy [illegible] ments, and alwaies to haue in minde, that thou which madest the eye, must needs see, which madest the eare, must needes heare, and thou which searchest the [illegible] and

reines, must wedes finde out our wicked-
ness. And because of our selues we are not
able to doe any thing that is good, but prone
and apt to al kind of sinne and wickednes,
we beseech thee to assist vs with the aid and
helpe of thy holy Spirit: that wee may
through the same doe those things which
of our selues we are not able, ẏ it may be
to thy glory, and for the health of our owne
Soules. Oh! let these our prayers pierce
the heavens, and enter into thine eares, and
giue vs these, and al other things necessary
for vs, frō this time, to the end of our liues;
and after death, a life to liue or ever and
ever, for thy deare Sonnes sake: In
whose Name we beg it of thee, in
that Prayer, which he him-
selfe hath taught vs, say-
ing: Our Father, &c.

FINIS.